



THEOLOGICAL NEWS

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Editorial

CONCERNING SCHOLARSHIPS AND AN INTERNATIONAL B.D. DEGREE

Several theological schools in the Third World who are not able to affiliate with a national university or who operate in an area where no accrediting association exists, have asked the help of TAP for scholarships for higher training for their staff or help in gaining recognition for their diplomas and degrees.

The Theological Education Fund of the D.W.M.E. of the W.C.C. has in the past given scholarships to some evangelical students from the Third World wishing to pursue graduate studies in certain evangelical colleges or in recognised universities. However, this has not met the need of all evangelical churches and schools where because of theological convictions concerning the W.C.C. or because the choice of school or the level of training required has been outside the policy of the TEF. Therefore TAP is considering establishing a limited scholarship fund to help approved students in the Third World gain the higher training required by their sponsoring churches or schools. First preference would be given to advanced training in acceptable centres within the same continent or culture.

A further suggestion is to encourage the development of an international B.D. degree awarded by an international Board of Directors chosen from among leading evangelical professors in the theological faculties of universities and seminaries. The Board would establish the entrance standards, set the curriculum, develop instruments of accreditation and appoint examiners for a final comprehensive examination in selected international languages. The curriculum would reflect the theological and practical concerns of evangelical churches and schools particularly in the Third World. Affiliation of any school might require the visit of an appointed evaluator.

Theological schools interested in such a proposal are encouraged to write to the editor of THEOLOGICAL NEWS giving details of their existing programme and giving suggestions as to the structure of an international B.D. degree programme.

BOARD MEETING OF RESEARCH CENTRES COMMITTEE TO MEET IN SEOUL

The Board of the Centre for Advanced Theological Studies plans to meet in Seoul, Korea, in April to discuss the question of location and other initial issues. We would ask prayer that wisdom will be given to the Board members as they discuss the difficult problems confronting them.

THEOLOGICAL NEWS is the quarterly newsletter of the Theological Assistance Programme (TAP) of the World Evangelical Fellowship.
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TAP-ASIA SPONSORS NOTED BIBLE TEACHER

The Rev. Ian S. Kemp, minister of the Baptist Tabernacle, Auckland, New Zealand, and formerly Professor of New Testament at the Union Biblical Seminary, Yeotmal, India, has been released by his church for a 7-week tour in the Philippines and India, July-August, 1972. In each country Mr. Kemp will conduct seminars on leadership training for evangelistic Bible study cell groups. The Lay Evangelistic Group Studies Program in the Philippines and the Evangelical Fellowship of India each aim to stimulate the creation of 10,000 cell groups. In India the Evangelism and Bible Ministry department of BMME will share in the planning of Mr. Kemp's tour.

RAPID EXPANSION OF THEOLOGICAL EXTENSION EDUCATION IN INDIA

Ian McCleary, the Director of TAFTEE reports that the number of centres teaching at the Bachelor of Theological Studies level (English medium) is expected to expand to 12 by February 1972, and several centres in regional languages at the diploma level plan to begin by August 1972.

TAP-ASIA T.E.E. COORDINATOR TO VISIT ASIAN CITIES

In a recent newsletter Mr. Ian McCleary, TEE Coordinator for TAP-Asia, announces that he plans to visit the following places: Bangkok (12th Feb.), Manila (13-14th Feb.), Kuala Lumpur (15th Feb.) and Djakarta (17-18th Feb.). In each of these cities Mr. McCleary hopes to arrange a brief consultation of those involved in TEE. He will be on furlough in New Zealand until August when he plans to return to India, when he will participate in programming workshops.

Looking back on the past year Mr. McCleary writes: "1971 has come to its close and it has certainly been an important year for Theological Education by Extension in Asia. Up until now Singapore, Indonesia, the Philippines, Japan, Hong Kong, Thailand, India and Pakistan have had the benefit of workshops presenting the whole concept of Extension Education. This has been the very important contribution of CAMEO:

"Of these countries two, namely Singapore and India, have had workshops on Programming Instruction and this has been the work of TAP-Asia. Although there were representatives from Indonesia, Thailand, Malaysia, Vietnam and India at the Singapore workshop the only country to have had the full benefit of a workshop specifically for its own people is India.

"The time has come for us to think seriously about more workshops in Programming Instruction. Even with our brief experience in Extension work in India I have become convinced that it is by far the best method of self study for this type of training. Already there are four requests for workshops:

"India is to have its second workshop early February. This will be both for those with some experience who are already working on programs and for those who have yet not been introduced to Programmed Instruction. Indonesia is planning a workshop mid-way through 1972. West Pakistan has requested a workshop. With the present political situation it is uncertain what the possibility there is at the moment. Lebanon has requested a workshop for the Middle East mid-1972 and has asked TAP-Asia for help.

"It is quite likely that by the latter half of 1972 several other places will be glad of a workshop on Programmed Instruction - perhaps in Thailand, Malaysia, Japan, Hong Kong, and the Philippines, where introductory workshops have been held or in Vietnam where Extension Education has already begun. To help organise such workshops is one of the tasks of the TEE Coordinator of TAP-Asia. The latter half of 1972 may also be the time for TEE leaders throughout Asia to meet together and share their problems and their achievements. This sharing is another of the purposes of TAP-Asia."

CONSULTATION OF CHINESE THEOLOGICAL EDUCATORS AND CHURCH LEADERS

During January 10-13, 1972, a Consultation of Chinese Theological Educators and Church leaders is being held at the Morrison House, Hong Kong. The consultation is being called by an ad hoc preparation committee made up of Dr. Philip Teng, Dr. John Pao, Dr. Samuel T'ang, Mr. Peter Chang and Mr. Jonathan Chao.

This consultation is in part a natural outgrowth of the Second Evangelical Theological Consultation held in Singapore, June 8-12, 1971. During and after that consultation Chinese delegates who believe in indigenizing theological education have been primarily in the hands of the denominational missions, that they are characterized by duplication and fragmentation and that the Chinese Church should begin to assume the responsibility in theological education for greater work in evangelism. As these delegates conversed with each other and with other Chinese Christian leaders in Singapore and Hong Kong, they felt the need to call a pan-Asia all-Chinese consultation on theological education. During their June 15th meeting in Hong Kong, it was decided that Jonathan Chao should make a trip to South-East Asia to test the response of other Chinese Church leaders.

Mr. Chao, serving as the coordinator for the Preparation Committee, made a trip to Manila, Hong Kong, Singapore, Djakarta, Malang (Indonesia) and Bangkok from Taiwan during October 23 to November 17. At each place an informal consultation was made with ministerial, lay and theological leaders, while visiting the various theological schools using the Chinese language. The response was an enthusiastic one.

The purpose of this consultation is three-fold: 1. to learn the existing situation of Chinese theological schools and the common needs of the Chinese churches in East and South-East Asia, 2. to identify current critical issues in theological education in the Chinese Christian communion and to work out feasible solutions to remedy the situation, and 3. to devise ways for concerted efforts of implementation.

Delegates have been invited on the basis of their concern for indigenous Chinese theological education, their good reputation and influence within their sphere of Christian service, and their evangelical faith. Invitations have been extended to ministers, lay leaders and theological educators. The uniqueness of this consultation is that this is the first major consultation on Chinese theological education that is initiated and participated exclusively by the Chinese. The Preparation Committee agreed on this point in response to the requests of a few then prospective delegates that this consultation be attended by Chinese only in order that they might feel free to say what they really want to say.

AEBICAM TO HOLD SERIES OF PROGRAMMING WORKSHOPS

To meet the tremendous need for study materials for use in Theological Education by Extension in Africa, the Association of Evangelical Bible Institutes and Colleges of Africa and Madagascar (AEBICAM) has planned a cooperative effort to produce programmed instruction materials. Two five-week production workshops will be conducted initially. The first is being held, January 24 to February 25, in Salisbury, Rhodesia, and the second will be held in Jos, Nigeria, at the invitation of a special TEE/PI committee under the Evangelical Literature Fellowship of Nigeria. The Salisbury workshop will be held at Ranche House College. The aim of these workshops is twofold: to train programmers and to produce programmes.

Workshop schedule. The first week of each workshop is being spent in intensive study of the programming process. Each lesson is being followed by discussion and additional explanation where necessary. At this point it is not possible for people to attend only the one week of programming techniques without staying on to do the writing, although the course may be given later as a one week PI instructional workshop.

The remaining four weeks will be spent in programming the assigned subjects. Editorial assistance will be given to help participants prepare the material, the aim being to teach them how to programme and leave the workshop with some completed programmed lessons on hand.

Everyone who participates in the workshops must agree that the materials he produces at the workshop may be shared with other evangelicals throughout Africa. AEBICAM will provide for duplicating (or publishing) and distributing all workshop-produced programmes. Naturally the authors will receive proper credit and recognition, but the general plan is to work and share together.

For further information contact the Executive Secretary of AEBICAM: Rev. Fred Holland, P.O. Box 131, Choma, Zambia.

NEW EXTENSION COMMITTEE FORMED IN PAKISTAN.

The Committee for Theological Education by Extension (CTEE) was formed, October 21st, 1971, at Gujranwala Theological Seminary, Pakistan, with the Rev. Russ Irwin serving as Acting Secretary. It appears that the pattern that extension theological education in Pakistan is likely to take is that of independent groups operating their own courses and awarding their own diplomas. The function of CTEE would be to prepare study materials and establish standards. It was agreed that the teaching programme be planned on the basis of three 11-week terms per year. Materials are being prepared to begin courses in October, 1972, in English and Urdu.

LATIN AMERICAN FRATERNITY PUBLISHES PAPER ON AUTHORITY OF SCRIPTURE.

The Fraternity of Latin American Theologians has announced that it is soon to publish the English translation of Dr. René Padilla's key paper on "The Authority of Scripture". We have not yet been notified of the price. Copies of the paper can be obtained from: Rev. Peter Savage, Cajon 514, Cochabamba, Bolivia.

PROGRAMMING TECHNIQUES WORKSHOP TO BE HELD MARCH 1972 IN WHEATON.

A November release from the Coordinator of CAMEO announces that a programming techniques workshop is to be held March 20th-25th 1972 at Wheaton, Illinois, U.S.A. The purpose of this workshop is the introduction and instruction of programming techniques for missionaries involved in the preparation of self-study texts for use in Theological Education by Extension. The instructor is to be Miss Margaret Sharp, the Leader Training Specialist of the Southern Baptist Sunday School Board, of Nashville, Tennessee. All registrations are to be in the hands of the CAMEO Coordinator by January 31st, from whom full information can be obtained: Dr. R. B. Buker, 5010 West Sixth Avenue, Denver, Colorado 80204.

DR. TED WARD POINTS OUT DANGERS OF USING TRANSLATED PROGRAMMED TEXTS.

At the September 1971 CAMEO Board meeting, Dr. Ted Ward drew attention to the dangers of using translated programmed texts. The meeting asked him to spell out these dangers in writing as well as presenting a step-by-step outline of a positive program that will aid national leaders and missionaries to become writers of programmed materials. Dr. Ward has provided the following statement:

"Instructional materials are usually designed for particular sets of users. Whether the materials are books, films, recordings, programmed instruction workbooks, or correspondence course outlines, if they are well designed, they will work much better for certain learners than for others. Most teachers are quick to recognize that even within one class learners usually differ in significant ways. Experienced missionaries and others engaged in cross-cultural communication and education are well aware that effective learning depends on teaching a person in a conceptual framework that he can understand.

"Since programmed instruction is a 'highly tuned' form of instruction (in contrast, for example, with ordinary textbooks which are more 'broadband'), a given programme is especially unlikely to be as effective in a second culture as it was in the culture for which it was originally designed.

"The problem is far more complex than linguistic translation. Unlike regular printed materials, programmed instruction is structured to fit into the ways of thinking ('cognitive styles') of learners. Thus a good program is highly culture-specific, in that it is highly tuned to the way a person of a particular culture tends to think. Further, effective programs are carefully planned to pick up the particular previous experiences and information typically known within the culture as the points of reference for all new learnings. If we are to encourage the development of effective uses of programmed instruction as one aspect of the development of theological education by extension, mission societies must invest in training missionary educators and their national counterparts on every field so that they can originate programmed instructional materials. Using translated programmed instruction from elsewhere will not be adequate. It will always require a certain amount of re-programming (usually complete re-programming) by trained local educators. Surely there is some value in examining programs that have originated elsewhere, but there is always the danger that an untrained person will 'adopt' the program by linguistic translation without re-programming to fit the learners. Such procedures are costly and they also are the source of much disappointment with programmed instruction.

"CAMEO has taken the position that it will neither encourage nor discourage the exchange of programmed instruction from one country to another. But CAMEO is committed to the encouraging of training, so that original and well-adapted programmed instruction may be made available throughout the world as competent personnel become available. There is no reliable short-cut presently known.

- "Notes: 1. Attention is called to the role of PROGRAMMING NEWS. This new journal offers a forum for the in-service education of those with rudimentary training in programmed instruction.
2. Further elaboration of the problems and issues to which the CAMEO statement is related is available in "The Hidden Problem: Cross-Cultural Transformation of Instructional Materials", The Associates of Urbanus, 3918 Willoughby Road, Holt, Michigan, 48842, U.S.A."

NATIONAL TEE INFORMATION OFFICE OPENS IN MANILA.

The Philippine Association of Bible and Theological Schools has established a national TEE information office in Manila, headed by Robert L. Samms. The aim of the office is to act as a clearing house for information (by publishing a TEE Bulletin) and TEE text materials, to make approved English texts available in acceptable form and to render other assistance as need arises.

TAP-ASIA COORDINATOR FOR S.E. ASIA VISITS THAILAND, BURMA AND INDIA.

Dr. Bong Ro is making his first visit to Burma and India, January 1-15, 1972. He is conferring with evangelical theological and church leaders in Bangkok, Rangoon, Calcutta, Madras, Bangalore, Yeotmal and Delhi and is involved in consultations on the development of the centres for advanced theological studies (CATS) projected for Korea, Hong Kong, Singapore and India. He is also concerned with the development and coordination of Theological Education by Extension (TEE) in South and East Asia. In Delhi, Dr. Ro is attending the special international BMMF conference to discuss missionary support for TAP-Asia projects.

THEOLOGICAL NEWS TO BE PUBLISHED IN SPANISH.

As from the April 1972 issue THEOLOGICAL NEWS will be published in Spanish from Cochabamba, Bolivia. All readers in Latin America and Spain will have their subscriptions automatically transferred to the Spanish edition. If you wish to continue receiving the English edition instead of the Spanish kindly inform the Assistant Editor without delay.



THEOLOGICAL NEWS

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April 1972

Editorial

A THIRD WORLD THEOLOGICAL CONSULTATION

The second Asia Evangelical Consultation on theological education,
Singapore, June 1971 RESOLVED

"Believing that God will be glorified and His Church advanced by a Third World Theological Consultation within the next few years, we your brethren in Asia invite the Christians of Latin America and Africa to pray and plan with us for such a consultation . . . "

In this ecumenical era, it is important that evangelical theologians and educators in the third world meet from time to time to learn from each other and to share in the fulfilment of their common objectives. While the difference between Africa, Asia and Latin America are immense, there are many areas of common concern. In the past most of the outside contacts of these three continents have been with Europe, North America and Australasia. These valuable links must be maintained but the time has now come for evangelical national leaders to establish direct lines of communication between each other. The Singapore consultation expressed the desire of Asian theological leaders to meet with their counterparts in Africa and Latin America on the basis of equality and mutual respect. We suggest that the time has now come to begin serious planning for such a consultation. By way of suggestion to our colleagues throughout the third world including the South Pacific we wish to put forward a number of proposals.

Participants to the consultation might include up to 30 from each continent and 10 from the South Pacific. A limited number of missionaries serving in the third world and fraternal delegates from Europe, North America and Australasia will be welcomed as non-voting participants in order to share their insights and for joint planning and action. We suggest that the consultation be held late 1974 or 1975 at a location that keeps travel costs to a minimum.

We propose that the theme be "The proclamation and defence of the Gospel in the third world." The Consultation should deal with both theology and theological education. In the area of theology, the Consultation should consider the evangelical response to contemporary theological issues with study commissions on the mission of the triune God in the world, salvation in Christ alone, apologetic answers to universalism, syncretism, humanism, secularism etc; theological clarification on the authority, unity, and service of the Church in the world, and the witness of the Church in contemporary society in the midst of social change and revolution.

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The Frankfurt Declaration on the Fundamental Crisis in Christian Mission has drawn our attention to some of the crucial theological issues in today's world. We call upon evangelical theologians of the third world to articulate their own understanding of the Biblical revelation on mission and evangelism in the context of their own cultural and religious situations.

In the area of theological education the Consultation should begin with group Bible studies on the Biblical foundation and patterns for theological education. We suggest commissions on cooperation in Bible schools and seminaries, theological associations, accreditation structures, scholarships; training the whole Church through theological education by extension, evangelical theological societies, conferences, seminars and workshops, itinerant Bible teachers, Bible study cell groups; research and publishing including the development of evangelical research centres, publishing theological textbooks including programmed instruction materials and literature for evangelism, pastoral care, apologetics and also theological journals; the theory and practice of communication especially teaching methods and the use of mass media.

This Consultation should be primarily a working conference leading to specific programmes of cooperation. It will therefore need careful planning and prior active participation by evangelical theological leaders in each country and region through their own seminars and discussions at both the academic and local church levels. Many areas in the third world may feel that it will be another 10 years before they are ready for such serious consultation. However, the urgency of the issues confronting us and the rapidity of change engulfing us leads us to believe that such a consultation ought to be held within the next three years. Will you join with us in seeking the mind of the Lord, praying that we will all be obedient to the leadership of the Holy Spirit and that God will give us a fresh vision for the task of world evangelisation? Please write to us and share your comments and suggestions.

SAPHIR P. ATHYAL. BRUCE J. NICHOLLS.

TOUR OF TAP INTERNATIONAL COORDINATOR

After consultations in Hong Kong, Seoul and Tokyo, Professor Bruce J. Nicholls will be meeting with theological and Church leaders, business men and foundations in North America and Europe April/May 1972 with a view to raising support for TAP projects. He will also consult with leaders in Cairo, Beirut and Tehran on his return journey to India.

TAP-ASIA GENERAL COORDINATOR VISITS LATIN AMERICA

Dr. Saphir P. Athyal, Principal of Union Biblical Seminary, Yeotmal, India, undertakes a lecture tour during April 1972 addressing theological conferences at Pasadena California, Mexico, Guatemala, Costa Rica, Bolivia and Brazil. This is probably the first time a leading evangelical Asian theologian has lectured in Latin America.

THE CENTRE FOR ADVANCED THEOLOGICAL STUDIES MEETS IN SEOUL, KOREA

The eight man all-Asia Board for the Centre for Advanced Theological Studies meets in Seoul April 4 to 6 to plan the coordination of the development of evangelical graduate programmes and research centres in Asia. In Korea, a 13 man committee of evangelical theological leaders is planning a graduate degree programme for North-east Asia.

In Singapore a small committee is planning a research centre in cooperation with evangelical theological schools. In India, the Evangelical Research Centre opens at Yeotmal, July 1972. Three research students are enrolled. The centre will be under an all-India Board including national evangelical organisations, evangelical seminaries and evangelical regional publishing houses. Seminars on contemporary issues will be arranged from time to time. A publishing programme is envisaged.

INTERNATIONAL B.D.

The editor of Theological News reports that there has been an encouraging response to the suggestion of an international B.D. (See T.N. January 1972). Further response is needed before plans can be initiated. The suggested recommendation is for a minimum 3 year programme at a theological school accredited by the Board of the International B.D. and open to candidates with eligibility for university. University graduation would not be required as with the case of the B.D. from the University of London. The course would include a core curriculum in the departments of Bible, theology, Church history and Church growth, pastoral theology and Christian education, and a wide range of options in subjects relating the Christian Faith to national and regional religions and cultures. Theological colleges and seminaries world wide, now teaching at the B.D. level or higher would be invited to cooperate in establishing the board and maintaining academic standards including a final comprehensive examination. The medium of the examination would need to be in selected international languages. Evangelical conviction, academic integrity and relevance to evangelism and Church growth especially in the third world, would characterise the programme. If your school, church or mission is interested in cooperating, please write to the editor.

EXTENSION AND PROGRAMMING WORKSHOP HELD IN PARAGUAY

The workshop which was held 1st to 7th February, 1972, was in two parts: the morning and afternoon were dedicated to the learning of Programmed Instruction with the participation of nine SAMS missionaries from Paraguay, Argentina and Chile. The evening was open to all Church leaders in Paraguay to tackle the concept of extension training. The following groups were represented in this gathering: Anglican Church, Assemblies of God, Mennonites, Southern Baptists and various other independent causes. Present was also Rev. Alberto Barrientos who is presently heading up Evangelism-in-Depth in Paraguay and is considering becoming involved in Extension Training in the coming days in Costa Rica.

There are three groups already involved in the planning stages of Extension Training in Paraguay - the Anglican Diocese of Northern Argentina and Paraguay have set up their Extension Seminary and this is already functioning with the Matacos Indians. The Southern Baptists due to lack of residential students are closing their residential school altogether and moving over to Extension in 1973. The Facultad Evangelica in Asuncion, a Brethren School, has already initiated extension studies this year. The Assemblies with only two students enrolled for the coming year are contemplating closing their school for this year and moving directly into extension training.

Some high quality Programmed Material called "Designing Effective Instruction" was used for the Programming Workshop. The general consensus among the participants was "some sections confusing but on the whole very helpful". It was recognised at the end of the seven days that the Workshop was weak in that it did not allow sufficient time for actual writing. To be effective and where "Designing Effective Instruction" is to be used, the Workshop must run for three weeks.

'MY PEOPLE DO NOT KNOW, ISRAEL DOES NOT UNDERSTAND',
by John Dean, Secretary for Africa of the Scripture Union.

The theological situation in Africa? Not to be moaned about but to be moved into, constructively and prayerfully. Nothing in the following lines is to be construed as criticism but as a 'cri de coeur'.

In 1962, a certain union theological college in tropical Africa opened its doors to students for a course of theological studies higher than anything offered before in that country in a conservative atmosphere. Five students, with the equivalent of UK O-level, began the four year course. Four were from one particular mission secondary school. One was from a government secondary school. The latter dropped out before completion of the course. One of the remaining four had reached his academic ceiling at O-level. He did not attempt the London Dip.Th. but has made a significant contribution to the large church in his home area where he is known as a soul-winner. The other three took, and passed, both parts of the Dip.Th. One travelled overseas and obtained a London BD. The other two have comparable theological degrees from two different seminaries in the USA. One is now vice-principal, and the only African member of staff, at his alma mater. The others are in comparable positions of influence for their Lord.

It is now ten years since that college commenced that course. To date, no subsequent intakes have contained students with O-levels comparable to those of the original five, the majority with no O-levels at all, or with their academic calibre or potential. Why is this?

The need for men with Biblical, theological and ministerial training for the ministry of God's Church in Africa is desperate (the ministry as opposed to its administration). Church attendance is growing in almost every country in Africa. In some it is growing rapidly. In Kenya, Zaire and most of Nigeria it has at least doubled in the last five years. There are various reasons for this growth in the number of Christian adherents. Some of these are sociological. Nobody would claim that more than a significant minority of those crowding into the church buildings each Sunday morning have a personal experience of God in Christ Jesus. These crowds of earnest, interested and enquiring folk are individuals for whom Christ died. They need to be taught the facts of the Person and Work of Christ if they are to come to a living faith in Him. With glorious exceptions, these millions are ministered to by men with, at best, up to three years of Bible training subsequent to varying amounts of primary education. Most of such men minister in the vernacular. The study aids and Bible commentaries, available in the vernacular to aid such men, are pitifully few if there are any at all. Many of these millions are ministered to by men whose Bible training is either nil or of a maximum of 3 months duration. Is it surprising that spiritual standards are so low and falling away so prevalent when congregations are so untaught? God's diagnosis, through Isaiah, of His people's condition in his day was, "My people do not know, Israel does not understand". (Isaiah 1:3). This is as true today as ever it was. Thus the need for men with Biblical and ministerial training who can "teach others also".

An increasing number of church attenders in Anglophone Africa speak English. They expect a ministry in English. Town churches in Africa are packed. I could take you to a church with three consecutive services on Sunday morning so that everybody who desires to attend may do so. The continual drift to township dwelling from the villages keeps the churches packed in spite of very large and well used "back doors". So rarely does the ministry in the township and city churches feed and stimulate the educated elite, often it doesn't even hold them. The drop-out from church attendance is masked by the continual influx of newcomers. The need is for ministry by men who are both educated and have Bible and ministerial training.

Why is there the situation mentioned in the opening paragraph, i.e. of young men not beginning the moderate grade of higher training that they did ten years ago? There are plenty of academically able young men with a personal experience of Christ and a measure of abandonment to Him that puts many missionaries to shame. The fact that all Universities in Anglophone Africa have a Christian Union is illustrative of this fact. It also indicates a possible answer to the problem.

Upon graduation, some of these academically able young men are going into Christian work of the kind that is almost full-time Bible ministry. Their training for such is not theological but a degree in an academic subject in the hurly-burly of university CU life and witness. If it had to be theological, would there be any in such work? They are also going into such work at a salary comparable to that of a British single missionary. Why are such men not going into the ministry of the church? Mainly because there is no way for them to do so.

So far we have posed two questions. First, why has the theological college mentioned in the opening paragraph no later students comparable to their first set? Second, why are young Christian graduates, with glorious exceptions, not going into the ministry of the church?

Where can a Christian of graduate ability do a recognised theological degree in a conservative atmosphere without going overseas? (Doing an external BD in a college where 95% of his fellow students are of less than O-level ability is not the answer.) Where can a Christian graduate in an academic subject do one or two years of training in a conservative atmosphere, to fit him for the Christian ministry? (Putting him in a college where 95% of the students are less than O-level ability is not the answer to this either). Nor is going overseas the answer in either case. Such a practice is highly undesirable until at least four years in Christian work after a recognised degree.

Attempts have been made to initiate higher theological training. A great deal has been achieved. Even so, there is nowhere in tropical Africa for either BD studies or for a graduate to prepare for the ministry in a conservative atmosphere. A small number of colleges prepare a very small number (about 5%) of their students for an external Dip.Th.

The reason why the College mentioned earlier has had no intake comparable to its foundation intake is that since 1964 A-level studies have become routine for anybody with reasonable O-levels. Thus the sort of student with good O-levels who entered that college in 1962 now stays at school for A-levels. Two A-level passes at the lowest level is usually enough for university entrance. It is understandable, especially in view of family pressures, that a young man will choose 3 years for an academic degree rather than 4 years for a Dip.Th. Especially is this so if the former is completely covered by government scholarship and the latter is fee paying. Where can an able and converted young man do an academic degree in Biblical Theology?

Some theological colleges start with the intention of offering higher theological or Biblical courses. This intention seems to be continually frustrated. The first reason for this is that they are not offering a degree course but only the possibility of a Dip.Th. Thus they fail to get the able students. Colleges which have a two-tier academic structure usually have 90% of their students in the lower level. Staffing is another major handicap. A BD course is very demanding on staff. Few mission/church partnerships can staff a BD course. Thus joint mission projects are necessary. Such joint mission projects in theological education are extremely suspect to mission supporters and Home Councils. The staffing position for such colleges is getting worse rather than better. This is because an increasing number of missionaries retire from Africa at an early age because of family commitments so that, after having had experience of the local church, they barely settle into theological training before it is time to retire.

Unless the older churches, through the missionary societies, give the younger churches theological and ministerial training a much higher priority than at present, they are failing in one of their biggest responsibilities. Somebody, or group, has got to initiate an approach to this problem so that it can be tackled on a co-operative basis.

The above paragraphs have only high-lighted one aspect of this vital and urgent subject. There are many others relevant to all levels of Biblical and theological training for the ministry in Africa:

- 1) The need for indigenising theological education and ministerial training in Africa so that indigenous, Biblical patterns emerge to contemporary local cultures and ideologies.
- 2) The need for study of the Bible and Christian doctrine to be central in theological education and ministerial training and for an understanding of how to apply such knowledge in the day-to-day situation.
- 3) The need for gaining practical experience in the work of the ministry as well as gaining theoretical knowledge during any training course.
- 4) The need for it to be realised that a minister's personal life is of first importance so that studies stress both scholarship and devotion.
- 5) The need for a framework of theological education that combines both the best features of the traditional 'college' approach and the new T.E.E. approach.
- 6) The need for all training to be orientated towards, 'equipping for the ministry', and not just passing examinations.
- 7) The need for a BD course as an external degree of an African university or of some other recognised standard.
- 8) The need for the production of text-books for use in theological colleges at all levels all through Africa which are not just adaptations of standard western texts.
- 9) The need for the use of modern methods of education, i.e. personal research, seminars, tutorials and discussions, so far as these methods are applicable to the learning and experiencing of truth that is essentially revealed.
- 10) The need for a centre for advanced theological studies for training staff for the expanding number of centres offering degrees in Biblical/Theological/Ministerial studies.

THEOLOGICAL EDUCATION BY EXTENSION IN ZAIRE, RWANDA AND BURUNDI

A TEE workshop led by Rev. Harold Alexander at Bukavu, Zaire Republic (Congo), was held August 23 to 27, 1971, with a total registration of 17 Africans and 18 missionaries. At the conclusion of the workshop the Rev. John F. Robinson was appointed TEE Co-ordinator for eastern Zaire, Rwanda and Burundi. The assistant editor has received a Newsletter from Mr. Robinson dated December 1st, 1971, in which he writes:

"To our knowledge there are about ten people in French speaking Africa who are preparing courses for Extension Teaching. Among the subjects in course of preparation are introductions to the Old and New Testaments, studies on the Pentateuch, the Life of Christ, Christ's Parables, the Acts of the Apostles, the Epistle to the Romans, the Doctrine of Salvation and Church Administration.

"A pilot course for pastors will commence at Bogoro in the province of Upper Zaire during the month of February 1972. It is certain that other Extension Programmes exist elsewhere in Africa. We would like all possible information about these so that we can develop this method of training better in our region.

"Please inform us of the interest in TEE shown by the churches in the area in which you work as well as their suggestions concerning the future of this programme. As we heard during the closing session at the workshop in Bukavu: "We ask you to help us so that we may succeed in training our Pastors so that they can attain an acceptable standard to carry out their pastoral duties.""

If you can supply Mr. Robinson with any information write to him at B.P.304, Bunia, Zaire Republic.

COMMUNICATIONS INSTITUTE TO BE HELD IN KENYA

The International Institute of Christian Communications is holding a residential communications course May 15 through June 9, 1972, on the grounds of the Braekenhurst Baptist Assembly, Limuru, Kenya, 18 miles west of Nairobi, Kenya. The IICC is an in-service professional training programme for Christian workers. It seeks to aid Christian workers to gain factual knowledge about their own ministries and in developing appropriate skills for communication of the Gospel of Jesus Christ. The IICC is concerned with all forms of Christian communication that can lead to effective Evangelism and Church growth, both in spiritual and numerical terms.

All participants will study the four subjects in the basic course: namely, communications theory applied to Evangelism and Church building, the structure of Society, applied anthropology for Church and mission, and planning and using research in the Christian ministry. These lectures are integrated to give a comprehensive review of effective communication of the Gospel to intended audiences. Besides the basic course, each participant will choose one seminar in which he will work. These are Church growth, literature, radio, research and programmed instruction.

Programmed Instruction Seminar. This seminar will cover areas such as Material Analysis and Preparation, the Programming Process, Frame Theory and Writing, Testing Techniques, and Designing of the Programme. Cultural relevance will be emphasised as well as preparation of materials that are job-related and on a basic literacy level, so that they answer the questions of Africa, Asia or Latin America, relating theology to local thought patterns.

Letter to the Editor: ADVANCED THEOLOGICAL STUDIES

Comment on the forthcoming CATS Board meeting in Seoul, April 4-6

"Truly advanced theological studies in Asia, where less than 2% are Christian, must go far beyond the classical western theological curriculum. This was formed between 1550 and 1800 when Protestant Europe was cut off from the non-Christian world by Islam in the south and east and by the Spanish and Portuguese navies in the west. The classical curriculum was based on the illusion that the age of missions was past and the great commission had expired with the death of the apostles. Theological education trained men for the care of existing Christians. It was designed for a form of Christianity which had precisely no interest in the conversion of the non-Christian peoples of Asia, Africa and the Americas.

"Advanced theological studies in Asia today, in sharp contrast to all this must be terrifically concerned with the propagation of the Gospel in Asia. It must not slavishly follow the western curriculum hallowed though that

is by four hundred years of seminary practice. Advanced theological education must make room in its required core subjects, for scientific studies of the modes of propagation of the Gospel which God has blessed in Asia during the last seventy years and especially during the last twenty-five. Asian anthropology, social structures, and ethnic diversities as they have in fact affected Church growth should be major subjects. Accurately charted growth histories, with minute attention to the real reasons for growth, arrest, decline or introversion should form a substantial part of all advanced theological education.

"The study of the Bible to understand its unique passion for the redemption of men and societies is an essential and largely neglected aspect of theology. In most western theologies, the great commission and with it the central core of revelation, appear as an addendum. Church history too must fit Asia. Understanding the ups and downs of Europe's denominations must come after adequate understanding of the dynamics of church growth and development in China, India, Indonesia, Burma, Vietnam, Korea and many other Asian lands.

"The determination of Asians to adjust theological education to make it fit the realities of Asian populations and cultures is praiseworthy. It is devoutly to be desired that the Seoul meeting in April will speak out boldly for theological education which fits ministers and churches to liberate numerous populations into the glorious freedom of Christ. The passion of our Lord for the salvation of men and the enormous number of Asians now seeking God, now sensing an inner emptiness, now winnable, are two realities which advanced theological education should be quick to realize."

DONALD A. MCGAVRAN
Fuller Theological Seminary
School of World Mission

HISTORIC CONSULTATION OF CHINESE THEOLOGICAL EDUCATORS

"A Step Forward Toward Indigeniety". The press release from the consultation of Chinese theological educators and Church leaders, January 10-13, 1972, in Hong Kong, announced the formation in Hong Kong of the Association for the Promotion of Chinese Theological Education. This historic consultation was attended by 41 Evangelical Theological Educators and Church leaders and marked the first all-Chinese consultation on theological education on a pan-Asia level since the arrival of Robert Morrison in 1807. It was also probably the first major gathering of Chinese evangelical leaders in the past fifty years.

Confronted by a crisis of ministerial leadership in the Chinese Church and frustrated by the reality of denominational fragmentation and duplication in Chinese theological education, these leaders gathered together for a close look at the existing situation of Chinese speaking theological schools in Asia, to identify the common needs faced by the Chinese Church at large and to discuss critical issues in theological education. They gathered to define their common tasks and to map out a direction for Chinese theological education. They did not come for a mere consultation; they came with the intention to implement their conclusions by way of concerted actions.

The delegates to the consultation, which was held in Mandarin, came from the Philippines, Indonesia, Singapore, Thailand, the Republic of China (Taiwan) and Hong Kong, and represented 18 Chinese-speaking seminaries and Bible colleges. All the delegates were Chinese.

The sessions were given to hearing reports of the conditions of theological education and the needs of the Chinese Church, to critically evaluate the

shape of theological education in the past, to identify the task today, and to formulate the direction of it tomorrow. Critically evaluating the past, the consultation made the following major observations:

1. Theological education among the Protestant Chinese has failed to meet the real needs of the Chinese Church. The delegates unanimously agreed that henceforward Chinese theological education shall be developed according to the needs of the Chinese Church; it shall no longer blindly follow the form and content developed and transmitted by Western missionaries.

The needs peculiar to the Chinese Church today were identified as (1) Ministers of the Gospel whose spiritual maturity and academic acumen are equally developed no matter where they serve; (2) Pastors for large urban Churches, especially for Chinese communities in S.E. Asian countries where multi-language facilities and multi-cultural awareness are needed in addition to regular theological and spiritual training; (3) The training of lay readers: Elders, deacons, Sunday-school teachers, youth directors, etc., through whom evangelism and Church growth may be carried out; and (4) specialists and scholars who can perform the teaching ministry and engage in research for solving the problems faced by the Chinese Church.

2. The development of Chinese theological education has been patterned on western models, especially that of the American Bible schools which emerged in the 19th Century as a reaction to the liberalising tendency within the larger theological institutions. It was noted that this fact has resulted in a persistence of anti-theology and anti-intellectual tendencies within the Chinese Church, and thereby frustrated the development of Chinese theological scholarship. A second by-product is the transmission of a literal, spiritualizing and moralizing method of Biblical interpretation which has seriously jeopardised the development of a systematic understanding of Biblical revelation among the Chinese.

To correct this the delegates proposed that Chinese theological education must be developed in a four-fold balance: scholarship, practical experience, spiritual nurture and service. They urged the adoption of the Chinese manner of "training by example" as an integral part of Chinese ministerial training.

3. Chinese theological training has been retarded from early maturing on account of Western, especially denominational, missionary administration, so delegates urged the training of Chinese administrators.

4. Chinese theological education has been too monolithic. It has been too pulpit oriented and pastorally directed and hence has failed to provide diversified training to meet the multiple spheres and levels of the needs and ministries of the Chinese Church. Delegates suggested that after some basic core training is given, students should be trained according to their gifts and calling at an early stage.

5. Chinese theological education has been too fragmented on account of mission-denominational structures. The delegates felt that since united efforts in evangelical theological education among denominations has proved to be almost impossible due to denominational commitments, distinctives and "remote control", attempts for a more coordinated effort must be done by Chinese leaders as individuals.

6. Many theological schools among the Chinese have failed to make provision for their teachers to receive additional education, rest and recuperation, and retirement plans.

In order to meet the above needs, delegates urge that a graduate school of theology be established. It was suggested that, through providing diversified programmes and multi-purpose facilities, such a centre could well serve as a centre for advanced theological studies in the Chinese language where indigenous scholars and teachers could be trained, as a research

centre in the areas of Chinese culture, Chinese society, new forms of Evangelism and growth in various cultural-political areas, and in other special projects suggested by the Chinese churches, as a centre for short-term study for pastors and seminary teachers in Asia without leaving their posts and families too long, and as a place for ministerial recuperation.

After three days of intensive deliberation and united supplication, including a special session of prayer for Christians on mainland China, and brain-storming suggestions, the delegates decided to form an association for the promotion of Chinese Theological Education with Dr. Philip Teng elected as its Chairman and with its headquarters in Hong Kong. The association elected an executive committee of 15 members: Dr. Philip Teng (Chairman), Dr. John Pao (Vice Chairman), Mr. Peter S. C. Chang (Secretary and Temporary Executive Secretary), Rev. Tsang Lam-fong (Treasurer), Rev. Maak Haychun (Accountant), Dr. Samuel Tang, Mr. Jonathan Chao, Dr. Andrew Hsiao, Rev. Jonathan Wu, Dr. Andrew Song (Hong Kong); Elder Wu Yung (Taiwan), Rev. Joseph Young (Philippines), Rev. David Luo (Thailand), and Rev. Peter Wongso (temporarily for Indonesia).

The Association's tasks have been stated as: (1) to promote theological education among the Chinese Churches throughout Asia; to enhance communication and cooperation among Chinese theological schools; to assist existing seminaries through raising their standards and, whenever possible, providing teachers; (2) to assist in setting up research programmes; and to promote the realisation of a graduate school of theology and research centre; (3) to engage in theological publications. It was decided that the Association will publish a News Communiqué and a theological journal. It was also anticipated that the Association will engage in planned publication of theological books, commentaries and reference works, both in the Chinese original and in translations, and (4) to serve as a standard-setting and recommending agency in matters relating to personnel, curriculum, standards, etc.

The Association also decided to initiate in the coming year the publication of its news communiqué and its theological journal, frame a constitution, complete legal registration with the Hong Kong government, and select a full-time Executive Secretary.

In response to the request of the delegates from Manila, it was also decided that the second annual meeting of the Association shall be held in Manila during the latter part of April 1973. An alternate location was decided on for Singapore in June should unforeseeable events make the original plan unrealisable. The first four days of the meeting will be for Association members, and the last three days will be open to the general public. The theme of the conference will be: "Theological Education and Church Growth".

The proceedings of the Consultation and the papers read are now being edited for publication in Chinese and in English translation. The Office of the Association for the Promotion of Chinese Theological Education is: Room 604, 310 King's Road, 6/F, Hong Kong.

THEOLOGICAL LECTURES ON CASSETTE TAPES

Dr. Bong Ro, TAP Coordinator for S.E. Asia, has recently sent out duplicated lists of Theological lectures on Cassette tapes by well known scholars. The list includes 25 tapes on various Old Testament books, 25 on New Testament books, 5 on systematic theology and 1 on practical theology. If your Church or seminary is interested in obtaining these lectures on cassette tapes, please write to the TAP-Asia office, (33A, Chancery Lane, Singapore 11). If there is a sufficient demand for these tapes, TAP-Asia plans to translate the tapes into the various vernacular languages in Asia. The cost of each tape is U.S.\$2.00.

OFFICES

Korea-
c/o Methodist Theol. Seminary
Box 45 West-Gate Post Office
Seoul

Japan-
c/o Lutheran Theol. College
3-10-20 Osawa, Mitaka-shi
Tokyo 181

Taiwan-
c/o Tainan Theol. College
115 East Gate Road
Tainan

NEAATS NEWSLETTER

NORTHEAST ASIA ASSOCIATION OF THEOLOGICAL SCHOOLS

(전국신학대학협의회편)

1972. 7. 10.

총 무

1. 제2회 신학공동학회

전국신학대학협의회(KAATS)가 주최하는 제2회 신학공동학회를
아래와 같이 개최하기로 결정하였다.

시 일: 1972년 10월 23일(월)-24일(화)

매일 오전 9.30-오후 5.00

장 소: 연세대학교 경영대학원 회의실

연구 발표:

구약학	서인석교수(대전신학대학)
신약학	이상호교수(연세대학교)
조직신학	한철하교수(장로회신학대학)
교회사	민경배교수(연세대학교)
기독교윤리학	박봉배교수(감리교신학대학)
기독교교육학	문동환교수(한국신학대학)
목회학	김소영교수(부산신학교)

참가비: 500원 (숙식비는 각자부담)

이번에 열리는 공동학회의 주요한 관심은 한국적 상황및 창의적
신학교육과 직결되는 신학을 모색하는데 기울어져 있으며 한국 신학
계의 획기적 발전을 이룩하는 계기가 될 것을 기대하고 있다.

한편 최근에 통영면 본 협의회 임원회에서는 이번 신학공동학회에
뒤이어 본 협의회 제8회 정기총회를 개최하기로 결정하였다. 또한
이 두 모임에는 일본에서 Dr. Jun Ojima (익코대학 교수)와 Dr.

Yoshiro Ishida (루터교신학대학 교수)가 참가하게 되었다.

2. 도서관 실무자 협의회

금번 대건 침례회신학교의 초청으로 미국 Southern Baptist Theological Seminary 교수 및 도서관장을 역임한 Dr. Leo Crismon의 내한을 계기로 국내 신학교육기관의 도서관 실무자 연구 협의회가 지난 6월 1일 대건 침례회신학교에서 열렸다.

이 모임에는 13명의 도서관 실무자들이 참가하여 Crismon 박사의 강연을 듣는 한편 각 학교 도서관의 실정과 문제점을 논의하였다. 그리고 이번 연구협의회를 계기로 앞으로 도서관 행정의 발전과 상호 협조를 도모하기 위하여 실무자들의 협의체를 구성하기로 합의를 보았으며 그 발족을 위하여 준비위원회를 구성하였다. 앞으로 등 협의체의 활동과 공헌이 크게 기대된다.

또한 본 협의회로서는 앞으로도 우리나라의 신학교육의 실질적 발전과 상호협조를 도모하기 위하여 연구소, 등 각 전문분야에 이르러 실무자들의 협의체 구성을 촉진하도록 방침을 세웠다.

3. 대학원 발전책을 위한 협의회

본 협의회 회원으로 가운에는 연합신학 대학원, 감리교 신학대학, 서울 신학대학, 장로회 신학대학, 한국신학대학 등에 다섯 개의 신학 대학원이 있다. 그런데 그 모두가 현재로서는 석사학위 과정의 교육을 실시하고 있으며 상호협조의 방편으로서 파견 교수, 합동교실 등의 방편을 적용하고 있다. 앞으로 보다 적극적으로 상호협조를 촉진하는 동시에 한걸음 더 나아가서 시대적 요청과 자체 내의 인적 자원의 증진에 따라 박사과정을 시행 할 것을 목적으로 최근 해당 신학대학 행정 책임자들의 협의회가 열렸다.

이 협의회에서는 장시간 긴지한 논의와 검토 끝에 그 목적 달성을 촉진하기 위하여 준비위원회를 구성하였다.

최근 동북아시아, 동남아시아 등 각 지역에서 종합 신학대학원을

설치하기 위한 제안들이 나오고 있는 이 때 동 협의회로서는 지역적 체제를 구성하는데 참여하기에 앞서 우선 한국 내에서 박사과정을 실시할 수 있는 조속한 방안 모색과 그 실천이 시급하다는 데 의견을 모았다.

4. 1972년 하반기 KAATS 주요사업

최근에 열린 본 협의회 임원회에서는 기획위원회의 제안을 채택하여 1972년 하반기의 주요한 사업을 다음과 같이 결정하였다.

- 가. 전국신학교육기관 요람 작성
- 나. 교과목 편성 및 교수법의 재검토를 위한 연구
- 다. 학생 지도교수 협의회
- 라. 신학 공동학회
- 마. 사부, 재정 실무자 협의회
- 바. 신학대학 내 연구 기관장 협의회
- 사. 연장 교육(Continuing Education) 기관장 협의회

5. 외국인사 초청강연 및 협의

가. Dr. Werner Bieder

지난 3월에 내한하여 현재까지 이화대학교 기독교학과, 감리교 신학대학, 한국신학대학 등에서 특별강좌를 열고있는 Bieder 박사(스위스 바젤대학 신약학 교수)를 초청하여 다음과 같이 공개 강연회를 개최하였다.

시일: 1972년 4월 20일 오후 4시

장소: 대한 성서공회 강당

제목: "Theological situation in Europe and the future task for Christian Theology in the global situation of humanity"

2. COOK Lectureship

Dr. C.S. Song 과 Dr. Wilmore 의 강연회를 연합신학대학원과
공동주최로 다음과 같이 개최하였다.

시일: 1972년 4월 21일 오후 2시

장소: 연세대학교 연합신학대학원

제목: Dr. Song - "Identity Crisis in Asia"
Dr. Wilmore - "Black Theology"

3. Dr. H. R. Weber

크리스찬 아카데미의 초청으로 내한한 Dr. H.R. Weber (전
Bossey Ecumenical Institute 원장, 현재 WCC 성서연구부
책임자)의 공개강연회를 다음과 같이 개최하였다.

시일: 1972년 6월 2일 오후 4시

장소: 기독교회관 소회의실

제목: "The New Trend of Biblical Theology
in Europe Today"

4. Dr. Herbert Zorn

7월 1일부터 TEF 의 재정관계 Consultant 로 부임하게 된 인도
주재 미국 선크사 Herbert Zorn 박사가 내한하여 5월 25일부터
28일까지 여타 신학교육기관을 방문하고 신학교육기관의 재정
문제에 관하여 협의하였다.

5. Dr. William Farmer

미국 Southern Methodist University(Dallas, Texas) 의 신약학
교수 William Farmer 박사가 5월 19일에 내한하여 본협의회를
방문하고 앞으로 국내 신학교수들의 해외 research project에
관하여 협의하였다.

6. 호남신학교 회원 가입

금번 문교부로부터 대학령에 의한 각종학교로서 인가를 받은 호남
신학교가 본협의회에 회원가입을 신청하여 왔으므로 본협의회의 임
원회 및 자문위원회의 결의에 따라 준회원으로 가입을 승인하였다.
이로서 본협의회의 회원교는 모두 17개교에 이르렀다.

140
398
1120
1260
420
55720

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시일: 1972년 4월 20일 오후 4시

장소: 대한 성서공회 강당

제목: "Theological situation in Europe and the future task for Christian Theology in the global situation of humanity"

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NEAATS NEWSLETTER

NORTHEAST ASIA ASSOCIATION OF THEOLOGICAL SCHOOLS

(전국 신학대학협의회 편)

1972. 11. 1.

회원님 모두께,

그간도 주님의 은혜와 평강이 같이 하시기를 기원합니다.
여력분의 심원속에서 지난 주간 제2회 신학종합학회와 본 협의회
제8차 정기총회를 다 마치코 앞으로 한 해 동안 수고하실 협의회
임원들도 선출 되었습니다.

오늘은 지난 7월 14일 부터 21일까지 영국에서 열렸던 TBF 총회
와 협의회 총무 집의회에서 채택된 정책 결정에 관한 보고서를 보
내 드리오니 참조하시기 바랍니다.

전국 신학대학협의회

총무 김용욱

REPORT OF THE "CONSULTATION ON ASSOCIATIONS"

The Consultation recognises the vital role of the Associations, particularly as instruments of renewal. We find that the staff paper, "T.E.F. Service to Associations" is very valuable for appreciating and furthering this role. It accurately portrays the history, role and problems as well as the possibilities of the Associations as agents of renewal.

The Consultation recommends the following considerations as important points to be taken into account in the discussion of the said document:

1. We recognise that associations are varied not only in type but also in their role and function at any given historical moment. As a consequence, the T.E.F. cannot have a single universal and uniform policy with regard to associations but must relate to each according to its own characteristics.
2. Renewal is undoubtedly an overall and determining objective for the Associations. It must be understood in terms of the Gospel, which must be interpreted relevantly and creatively in the changing circumstances of the context. For this reason, we stress the fact that the exact meaning and ways of renewal have to be thought out in relation to the context and to the movements of renewal already at work in a given place and time.
3. We think that the emphasis on contextualization is right, but it needs further exploration, taking account, among others, of the following aspects:
 - (a) The method for analysing and grasping the meaning of the context, determining its authentic demands and needs. We must pay attention in this respect to the question of ideologies as forms of understanding and interpretation.
 - (b) The criteria for judging and evaluating the context in terms of the Gospel.
 - (c) Account must be taken of the Churches and institutions as an important part of the context.
4. We discussed the inter-relationship of the Associations, the theological schools and the Churches. It was agreed that rootedness in the institutions is necessary while it is also true that the Association is more than the sum of its members. The Associations need enough separate identity to fulfil critical and renewing functions but without losing the support and trust of the member schools. As to the extent and nature of this separate identity of the Associations, there is among us a difference of opinion and emphasis.
5. We recognise that significant TEF support for the Associations will have to continue during the time of the present mandate. But it is exceedingly important that the Associations develop greater support from their member schools and discover other sources of funds and the TEF should consult with each Association as to the possibilities for gradually reducing TEF grants.
6. While we realise that the TEF as it exists may properly come to an end, we think that it represents a continuing need and possibility that out to be examined for the future.

T.E.F. COMMITTEE
Bromley, 1972.

A WORKING POLICY FOR THE IMPLEMENTATION OF THE
THIRD MANDATE OF THE THEOLOGICAL EDUCATION FUND

INTRODUCTION

Beginning in 1970 the Theological Education Fund was given a new mandate "to help the churches reform the training for the Christian ministry (especially the ordained ministry and other forms of Christian leadership in church and world) by providing selective and temporary assistance and consultative services to institutions for theological education and other centres of training".

The determinant goal of its work is that the Gospel be expressed and ministry undertaken in response to:

- a) The widespread crisis of faith,
- b) the issues of social justice and human development,
- c) the dialectic between local cultural and religious situations and a universal technological civilization.

While its main focus is to be on Africa, Asia, the Caribbean, Latin America and the Pacific it is aware that the questions with which it is dealing are vital for the churches in all six continents. In carrying out the mandate it is authorized to seek \$3,300,000 during the period from 1970-1977 when the mandate ends.

Through extensive travel, consultation, survey and study there have evolved the following plans and policy for the implementation of the Mandate.

I. THE FUNDAMENTAL STANCE

The fundamental stance of the TEF during the next five years can only be defined by a series of unavoidable tensions inherent in the task the mandate has laid upon us:

(1) To sense with great clarity that the situation in theological education today demands deep-seated and indeed radical changes in existing aims and structures, and yet to discern what is good and valid from the past. Thus the TEF must develop a programme which stands discriminately in continuity with the first two mandate periods, and yet strikes out in new directions in response to the dominating issues before us today. To achieve that kind of sensitivity the basic stance of the TEF must be that of the Servant of Christ, striving to be both priestly and prophetic, both grateful for expressions of responsive faithfulness in the past and hopeful for what is yet to come.

Yet within this position of tension, the TEF programme must be weighted toward the demand for change. Throughout much of the third world (as indeed elsewhere) the basic crisis in theological education can

often be traced to the continued dominance of inherited and traditional patterns. The struggle for a more authentic response to the Gospel - to be the servant Church in loco - must overcome the problems imposed by the present crisis in theological education at several key points: Missiologically, the inherited forms may have failed to release the potential of the Gospel as a message of liberation for the poor and oppressed, of liberation of the rich and the poor from the bonds of domination that bind the oppressed and the oppressors, thus falling short of realizing a ministry of the Servant Church. Theologically, both the approach and content of theological reflection tend to move within the framework of Western questions and cultural presuppositions, failing to vigorously address the Gospel of Jesus Christ to the particular situation. Western formulations are sometimes wrongly understood as identical with the universal in Christian theology. Pedagogically, educational methodology developed under the large influence of the inherited patterns, and driven by a demand for highly-trained church leadership, may tend to falsely equate scholasticism with excellence. Structurally, the traditional residential pattern may tend to train people away from those they are to serve, to isolate the process of theological education from the frontier issues of society, while at the same time it is proving to be increasingly unviable financially.

On the whole, therefore, this stance implies clearly that the TEF must concentrate its assistance at those points which promise to come to grips with the widespread demand within the third world for renewal and change in theological education and ministry.

(2) To take initiative in pressing the frontier issues of renewal and reform in theological education, and yet to develop a third mandate policy with flexibility and in response to particular local needs and situations as perceived locally. Situations within the third world do vary; no single directive can meet all needs everywhere. To maintain this stance the TEF must be willing to listen with sensitivity to those voices in the third world who are defining the shape of responsive faithfulness in theological education in their own areas.

(3) In our consultative and advisory capacities, to be critical of present situations and yet not simply to be critical - some good things are happening; what are they and where, and how can we encourage and support these positive developments? We must be enough committed in a sensitive way to the dominating demand for reform in theological education, and yet modest enough to understand how others in their own situations are defining their problems and seeking solutions appropriate to their culture.

(4) To continue to study and reflect on the issue facing theological education today, and yet not simply become a study team. The process of reflection so prominent during the past two-year study period must be continued, while at the same time the TEF remains precisely a fund with grants to be made in support of undertakings of renewal.

The third mandate's strong emphasis on renewal and reform in theological education appears to focus upon a central concept, contextuality, the capacity to respond meaningfully to the Gospel within the framework of

Contextualization

- 5 -

one's own situation. Contextualization is not simply a fad or catch-word but a theological necessity demanded by the incarnational nature of the Word. What does the term imply?

It means all that is implied in the familiar term "indigenization" and yet seeks to press beyond. Contextualization has to do with how we assess the peculiarity of third world contexts. Indigenization tends to be used in the sense of responding to the Gospel in terms of a traditional culture. Contextualization, while not ignoring this, takes into account the process of secularity, technology, and the struggle for human justice, which characterize the historical moment of nations in the Third World.

Yet a careful distinction must be made between authentic and false forms of contextualization. False contextualization yields to uncritical accommodation, a form of culture faith. Authentic contextualization is always prophetic, arising always out of a genuine encounter between God's Word and His world, and moves toward the purpose of challenging and changing the situation through rootedness in and commitment to a given historical moment.

It is therefore clear that contextualization is a dynamic not a static process. It recognizes the continually changing nature of every human situation and of the possibility for change, thus opening the way for the future.

The agenda of a Third World contextualizing theology will have priorities of its own. It may have to express its self-determination by unambiguously opting for a "theology of change", or by recognizing unmistakable theological significance in such issues as justice, liberation, dialogue with people of other faiths and ideologies, economic power, etc.

Yet contextualization does not imply the fragmented isolation of peoples and cultures. While within each diverse cultural situation people must struggle to regain their own identity and to become subjects of their won history, there remains an inter-dependence of contexts. Contextualization thereby means that the possibilities for renewal must first of all be sensed locally and situationally, yet always within the framework of contemporary inter-dependence which binds both to the problems of the past and present and to the possibilities for the future.

Finally, contextualization, while it stresses our local and situational concerns, draws its basic power from the Gospel which is for all people. Thus contextualization contributes ultimately to the solidarity of all people in obedience to a common Lord.

If, then, contextualization becomes a chief characteristic of authentic theological reflection, a request for support submitted to the T.E.F. will be judged to have potential for renewal when:

- (1) There is evidence of contextualization in mission.
- (2) There is evidence of contextualization in theological approach.
- (3) There is evidence of contextualization in educational method.
- (4) There is evidence of contextualization in structure.

II. GUIDELINES FOR THE IMPLEMENTATION OF THE THIRD MANDATE

The TEF during the programme phase of the third mandate (1972-77) will give expression to its consultative and funding activities along the following lines.

A. TEF-Initiated Services

1. Regular Visitations and Advisory Services by the directors as stated in section 2a (3, 4) of the third mandate.
2. The study of The Financing of Training for Ministry in the Third World. A two-year study to be conducted by Dr. H. Zorn.
3. A new edition of the Directory of Theological Schools. A specific attempt will be made in this directory to expand the list beyond the traditional number of schools of "academic" standard as measured by Western criteria.
4. A continuation of the Book List service on a smaller scale and related to the areas.

B. Areas of Concern for Financial Assistance

The TEF will respond to requests for financial assistance within the framework of the eight categories listed below (not in any order of priority). While each request will be evaluated in line with the principles set forth in the section on "The Fundamental Stance" (Section I, above), additional criteria will apply within the individual categories. All categories are to be considered as focal points of renewal in theological education, and against each the questions of contextualization in missionology, structures, theology and pedagogy are to be placed. A further principle of flexibility is to be kept in mind, remembering that renewal and contextualization may mean somewhat different things in differing third world situations.

1. Advanced Study Centres

In response to various emerging attempts to create centres of advanced theological study and reflection in third world regions, some degree-oriented programmes and others with more emphasis on non-degree research, the TEF will seek to offer assistance to those emerging programmes, exculding grants for buildings. Some of these programmes might provide opportunity for key leaders concerned with theological reflection to gather for extended periods (3-9 months) of concentrated individual and communal study. Grants under this category might thus include:

- a. Library development.
- b. Research projects.
- c. Grants for students and research scholars (apart from faculty development grants which fall under the TEF's special faculty development concern.).

- d. Extended inter-disciplinary reflection groups.
2. Undertakings of renewing significance within existing institutions for theological training. Applying the four-fold criteria of contextualization, the TEF might consider types of support including:
- a. Curriculum revisions
 - b. Attempts to apply greater input from social sciences and other forms of inter-disciplinary training
 - c. Structural reformations
 - d. Pedagogical innovations
 - e. Programmes giving emphasis to specialized ministry, continuing education, practical training and ministerial reformation.

3. Extension Theological Education

Beginning with the over-all strategy of encouraging the development of theological education by extension as a co-operative effort between the conservative evangelical churches and those more ecumenically-oriented, in order to stimulate a greater urgency for more authentically contextual forms of theological training, the TEF might consider support in three areas:

- a. Information: support for workshops for planning.
- b. Materials: support for the writing and production of extension textbooks.
- c. Experimentation and evaluation: support of projects designed to test and improve the structures methodology and content of extension theological education.

4. Forms of theological education alternative to the traditional residential pattern.

The TEF response to these alternatives could be made selective by giving attention to:

- a. Projects which have a clear or potential relation to ministerial or leadership training oriented to frontier situations;
- b. Programmes related to the question of "where" and "how" training for Mission takes place. In other words, attempts to do theology "in via" or "in involvement", on the one hand, and methodological issues such as the interaction between action and reflection on the other;
- c. Breakthroughs in autochthonous reflection leading to renewed missiological outlook and theological self-determination;
- d. Efforts in consistent dialogue with living faiths and ideologies which may deepen our understanding of the Christian Faith and of our service to all men;
- e. Projects of inter-disciplinary approach to theology, mission and training;

- f. Relevant seminal publications emerging from activities and reflection peculiar to the various "alternatives";
- g. Projects aiming at closer co-operation between the "alternatives" and the theological schools;
- h. Projects aiming at bridging the gap between the theological schools and the churches;
- i. Projects which show evidence of maintaining the tension between quality in thought and action.

5. Faculty Development.

Support for faculty development in the third world will be considered along the following guidelines:

- a. That there be evidence of joint thinking and action between the seminaries and their supporting churches.
- b. That there be flexibility of policy. Needs will vary in different parts of the third world. TEF policy will reflect these differing needs in responding to requests for assistance in training faculty members.
- c. That training be implemented regionally wherever possible, or inter-regionally within the Third World.
- d. That some scholarships to the West be considered if the situation makes it valid. But whenever this is done a new way of relating to Western faculties should be explored.
- e. That there be a greater variety in subjects and styles in the types of grants made for faculty development.
- f. That a pedagogical concern become a part of all faculty development projects.
- g. That an increased role for the associations be sought in the process of faculty development.

6. Associations

TEF support for the third world associations of theological schools may be considered along the following guidelines:

- a. That the associations have as their purpose to find a wider role in dealing with the frontier issues of renewal and reform in theological education.
- b. That assistance for the administrative expenses of the associations be given on a selective basis in a way which seeks to encourage their autonomy.
- c. That project assistance to the associations - study institutes, etc. - be evaluated in the light of the fundamental concern of the TEF for contextuality in theology.

7. Teaching Methodology and Theological Curriculum.

The TEF recognized this concern as vital and important, the subject of much ferment and change in theological education everywhere today. Further detailed study in this area is to be carried out by the

staff after July 1972. TEF support within this area will explore possibilities in the following types of activities:

- a. Skills. Support of study conferences or plans to enable those responsible for theological education to implement ways of developing better methods of teaching and communication.
- b. Issues. Support of attempts to study, re-evaluate and implement a style of education sensitive to the deeper pedagogical issues now at stake in theological education. These include exploring new implications inherent in the teacher/learner relationship, an orientation of education more clearly toward liberation and mission, and an understanding of education as a dialogical process in response to the nature of the Gospel itself as a Word addressed to people in their particular socio-cultural situations. The assumption throughout is that good teaching/learning is more than a matter of skills and techniques, but involves a stance of commitment toward the integrity of the learner and his creative possibilities within his own situation, no matter how unschooled or non-academic he might be. The stance further assumes that vivid teaching demands more, not less, in the way of disciplined theological reflection.
- c. Information. The gathering and evaluation of information about models and significant experiments going on in various parts of the world, and to make that information available.

8. Educational Media.

- a. Textbooks. Supplementary grants to existing programmes are to be considered on a selective basis. No new block grant programmes are to be considered. The criteria by which requests for textbooks aid are to be judged, whether the emphasis is on traditional programmes or experimental material, may be:

- Relatedness to current teaching method
- Relatedness to new trends in teaching method
- Co-ordination of theological teaching literature with other kinds of educational media
- Co-ordination of theological training literature with other forms of Christian communication
- Maximum use of local publishing facilities
- Maximum use of local educational facilities
- Training of teachers in the fullest possible use of traditional media.
- Training of teachers in the use of new media
- 'Contextualization' of media, whether traditional or experimental
- Degree of immediate self-support
- Ultimate financial viability

- b. Library grants. Again applying the principle of selectivity, some new grants of library books are to be considered on an

individual basis. No new block grant library programme is to be established. The four-fold principle of contextuality shall apply to these as all grants. Of special importance is the continued emphasis on projects for the training of librarians and projects which explore how books are to be used in theological training.

- c. Subsidy to theological journals. Any assistance shall be selective according to the principles of contextuality.
- d. Ad hoc publications and other communications media (pamphlets, cassette programmes, etc.) on a selective basis if they meet the principles of contextuality.

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NEAATS NEWSLETTER

NORTHEAST ASIA ASSOCIATION OF THEOLOGICAL SCHOOLS

Director Yong Ok Kim
Sec. for Information Jae Eun Kim

July, 1971
KO/ 71 - 1

NEAATS' Newsletter - First Outcome of NEAATS Second Assembly

With the 2nd Assembly held in Seoul, May 3-5, 1971, the NEAATS entered an advanced stage of its existence. Among the important decisions made during the Assembly the proposed "The NEAATS' Newsletter" drew an enthusiastic response from all the participants who wished to be informed of the various happenings in the sphere of theological education in the nations within the region. The NEAATS Newsletter is planned to be issued quarterly, except for possible special issues, whenever there are any urgent matters to be shared among the member schools. In order to avoid inconvenience, the Newsletter will be issued locally and distributed directly to the member schools as well as to other related organizations throughout the world.

KAATS study programs during 1971 - 1972

The recently held officers' meeting of the KAATS reviewed the programs of the Association during the latter half of the current year. The major emphasis of the KAATS during the period will be focussed on study programs on various subjects. The projected areas of study conference will be as follows;

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Dr. Jong Sung Rhee installed as the new president of Presbyterian Theological Seminary, Seoul.

Many congratulations were expressed to Dr. Jong Sung Rhee who was recently installed as the 10th president of Presbyterian Theological Seminary in Seoul, one of the leading theological schools in Korea. Until his installation Dr. Rhee served as dean while teaching as senior professor of systematic theology at the Seminary. President Rhee has also made remarkable contributions to the NEAATS in the past years as a co-director and now is a member of its executive committee. Dr. Rhee studied at Princeton Theological Seminary for the STM degree, and later he received a Th.D. in the field of Systematic Theology from the San Francisco Theological Seminary, Calif. U.S.A. The Northeast Asia Journal of Theology owes much to Dr. Rhee for the numerous articles he has contributed.

Catholic Seminary invited Protestant speakers to Seminar on Biblical studies.

During the later part of May this year Dai Kun Theological Seminary, one of the two Catholic theological schools in Korea, held its annual study conference on the Biblical Studies. Protestant theologians were invited as guest speakers. Drs. C. C. Kim and Byung Moo Ahn of Hankuk Theological Seminary and Yong Ok Kim of Methodist Theological Seminary attended the conference as guest lecturers. This event indicates the progress of the ecumenical effort which has been made by both Catholic and Protestant scholars in Korea. Desire was expressed after the conference that a joint seminar of larger scale, gathering more theologians from both sides, be held in the near future. Another significant move as a result of the conference was that Dai Kun Theological Seminary expressed its desire to become an affiliated member school of the KAATS. It is expected that the KAATS executive committee will soon take up this matter for decision.

Hankuk Theological Seminary undertook special project on Field Education

Hankuk Theological Seminary set aside a week, from June 22 through 27, for a special project on the field education for all its students. All the students were dispatched to the five areas of field work, i.e. Industrial, Rural, Urban, Mass Communication, and others, according to the students' own interests, guided by the Field Work Committee. This project aimed to help students comprehend techniques for implementing pastoral

Theology in real situations through actual involvement. During the training period the students were subject to the directorship of the Institution concerned which had required hard physical labor, not merely superficial observations. After the training, each student was requested to submit an individual report on the project to the Evaluation Committee. The Evaluation Committee revealed that the students were deeply involved with greater enthusiasm and concern, but were dismayed to certain degree to find the difference between what they have learned in the classroom and what they have seen in the actual situations. This very fact indicates that classroom activities and actual involvement in reality have to be integrated in such a way that theological education may equip the student with a keen sensitiveness to the actual situation. Though the project was planned and executed on an experimental basis, it is hoped that it can be carried out as a part of the regular curriculum.

Two seminaries set up the Research Institutes on Missions

The Methodist Theological Seminary and Seoul Theological Seminary (Holiness) have recently set up Research Institutes on Missions. The purpose of such research institutes is to investigate and study concerning the present situations related to missions throughout the Korean church in order to provide the working tools for effective missions in the new age. In order to accomplish this purpose, the research institutes will carry out the work in the three categories: 1) Investigation of the actual conditions existing in the various Christian projects, 2) research activities, 3) publications. The members of the institutes will be composed of theological teachers, pastors, laymen, as well as missionaries who are in agreement with the purpose of the institute, according to the regulations of the Methodist Research Institute.

The Research Institute set up by Seoul Theological Seminary is also planning to concentrate on the three areas of study, namely 1) Korean culture and christianity as pre-understanding of Christian mission, 2) analysis of situations related to mission, 3) guidelines for Christian mission in Korean society. Besides these two newly-set up research institutes, there already exist in the Hankuk Theological Seminary the Research Center on the Theological Education and the Research Institute on the Korean culture in the College of Theology, Yonsei University.

Yonsei adds more teaching staff

The College of Theology, Yonsei University, is joyously looking forward to welcoming additional faculty members, Prof. Sang Ho Lee, and Prof. Sung Kook Hahm, who have recently completed doctoral work abroad, and expect to join the faculty at Yonsei before long. Prof. Sang Ho Lee has terminated the work for a doctoral degree in the field of New Testament studies at Boston University School of Theology. Prof. Lee is the recipient of a scholarship from T.E.F. Prof. Hahm has also completed doctoral work in the field of Old Testament at Boston University. Since the first semester of the current academic year Yonsei welcomed a New Testament scholar, Dr. Chan Hee Kim, who received a Ph.D. in the field of New Testament studies. Prof. Kim is chairman of the department of Religion in general education at Yonsei University while teaching New Testament courses both at the College of Theology and United Graduate School of Theology.

Comings and Goings this Summer

Dr. Harold S. Hong, President of Methodist Theological Seminary, plans to leave for the U.S. to attend the World Methodist Council Meeting, to be held at Denver, Colorado, in August.

Dr. Chong Nahm Cho, President of Seoul Theological Seminary, left Seoul recently for a 3-month visit to the U.S. Dr. Cho is expected to offer the lectures at Olivet College and Wesleyan Society while in the States.

Dr. Kwang Sun Suh, Dean of Department of Christian Studies, Ewha Woman's University, has been invited as a guest to the Kyoto American Studies Summer Seminar to be held at Doshisha University from July 19-31.

Prof. Young Hak Hyun, Professor of Christian Ethics at Ewha Woman's University, is serving as a teaching faculty member at the ALDEC which is being in session at Gotemba, YMCA conference camp. The ALDEC is a program for leadership training for student workers in Asia sponsored by WSCF.

Dr. Tai-dong Han, Dean of College of Theology, Yonsei University, will soon leave Seoul for an extensive trip covering the U.S., Israel and India for a research project.

Prof. Nam Dong Suh, Professor of Systematic Theology, the College of Theology, Yonsei University, is presently attending the meeting of the Committee on Faith and Order, WCC, which is being held in Brussels.

Prof. Chan Kook Gim, Professor of Old Testament, College of Theology, Yonsei University, expects to return to Korea toward the end of this summer after a year of study at Mayor's College, Scotland. On his way back to Korea Prof. Gim plans to spend some time in Israel for archaeological observations.

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July, 1971

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Theology in real situations through actual involvement. During the training period the students were subject to the directorship of the Institution concerned which had required hard physical labor, not merely superficial observations. After the training, each student was requested to submit an individual report on the project to the Evaluation Committee. The Evaluation Committee revealed that the students were deeply involved with greater enthusiasm and concern, but were dismayed to certain degree to find the difference between what they have learned in the classroom and what they have seen in the actual situations. This very fact indicates that classroom activities and actual involvement in reality have to be integrated in such a way that theological education may equip the student with a keen sensitiveness to the actual situation. Though the project was planned and executed on an experimental basis, it is hoped that it can be carried out as a part of the regular curriculum.

Two seminaries set up the Research Institutes on Missions

The Methodist Theological Seminary and Seoul Theological Seminary (Holiness) have recently set up Research Institutes on Missions. The purpose of such research institutes is to investigate and study concerning the present situations related to missions throughout the Korean church in order to provide the working tools for effective missions in the new age. In order to accomplish this purpose, the research institutes will carry out the work in the three categories: 1) Investigation of the actual conditions existing in the various Christian projects, 2) research activities, 3) publications. The members of the institutes will be composed of theological teachers, pastors, laymen, as well as missionaries who are in agreement with the purpose of the institute, according to the regulations of the Methodist Research Institute.

The Research Institute set up by Seoul Theological Seminary is also planning to concentrate on the three areas of study, namely 1) Korean culture and christianity as pre-understanding of Christian mission, 2) analysis of situations related to mission, 3) guidelines for Christian mission in Korean society. Besides these two newly-set up research institutes, there already exist in the Hankuk Theological Seminary the Research Center on the Theological Education and the Research Institute on the Korean culture in the College of Theology, Yonsei University.

Yonsei adds more teaching staff

The College of Theology, Yonsei University, is joyously looking forward to welcoming additional faculty members, Prof. Sang Ho Lee, and Prof. Sung Kook Hahn, who have recently completed doctoral work abroad, and expect to join the faculty at Yonsei before long. Prof. Sang Ho Lee has terminated the work for a doctoral degree in the field of New Testament studies at Boston University School of Theology. Prof. Lee is the recipient of a scholarship from T.E.F. Prof. Hahn has also completed doctoral work in the field of Old Testament at Boston University. Since the first semester of the current academic year Yonsei welcomed a New Testament scholar, Dr. Chan Hee Kim, who received a Ph.D. in the field of New Testament studies. Prof. Kim is chairman of the department of Religion in general education at Yonsei University while teaching New Testament courses both at the College of Theology and United Graduate School of Theology.

Comings and Goings this Summer

Dr. Harold S. Hong, President of Methodist Theological Seminary, plans to leave for the U.S. to attend the World Methodist Council Meeting, to be held at Denver, Colorado, in August.

Dr. Chong Nahn Cho, President of Seoul Theological Seminary, left Seoul recently for a 3-month visit to the U.S. Dr. Cho is expected to offer the lectures at Olivet College and Wesleyan Society while in the States.

Dr. Kwang Sun Suh, Dean of Department of Christian Studies, Ewha Woman's University, has been invited as a guest to the Kyoto American Studies Summer Seminar to be held at Doshisha University from July 19-31.

Prof. Young Hak Hyun, Professor of Christian Ethics at Ewha Woman's University, is serving as a teaching faculty member at the ALDEC which is being in session at Gotemba, YMCA conference camp. The ALDEC is a program for leadership training for student workers in Asia sponsored by WSCF.

Dr. Tai-dong Han, Dean of College of Theology, Yonsei University, will soon leave Seoul for an extensive trip covering the U.S., Israel and India for a research project.

Prof. Nam Dong Suh, Professor of Systematic Theology, the College of Theology, Yonsei University, is presently attending the meeting of the Committee on Faith and Order, WCC, which is being held in Brussels.

Prof. Chan Kook Gim, Professor of Old Testament, College of Theology, Yonsei University, expects to return to Korea toward the end of this summer after a year of study at Mayor's College, Scotland. On his way back to Korea Prof. Gim plans to spend some time in Israel for archaeological observations.

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NEAATS NEWSLETTER

NORTHEAST ASIA ASSOCIATION OF THEOLOGICAL SCHOOLS

Director's Report

Jan. 1972

Yong Ok Kim

Dear Colleagues:

It has passed about eight months since the 2nd Assembly of the North East Asia Association of Theological Schools was held in Seoul in May last year, which had provided an opportunity to bring about 50 delegates from three member countries together with a few guests from other regions. As we recall still vividly, the theme of the Assembly was "Living Theology", and it took sometime from the outset to define the concept of the terminology. Although it was not quite clear what it was all about, at least the intention of the theme was fully communicated and appreciated by the participants.

During the time between the first and second Assembly the NEAATS had experienced the rapid change of the historical context in which the theological educators found themselves, and which compelled them to reflect seriously on the entire programmes of theological education to see whether theological education today makes the living testimony to the Gospel which is relevant to the historical situation.

It was due to this general feeling that at the end of the final session the Assembly commissioned the executive committee to concentrate on studying thoroughly the entire programmes of theological education by way of setting up a few concrete study programmes. At the executive committee which was met immediately following the Assembly it was agreed that study in relation to the TEF 3rd mandate, especially on 1) living theology in the present context; 2) curriculum, and 3) administration-structure and finance should be completed by May 1972 and should be conducted as follows:

- a) two national discussion; and
- b) at least one of them to be held in time for reports to be made at the next executive committee meeting.

In response to this instruction, I have endeavoured with full cooperation by the executive committee members of KAATS and Korean members of the executive committee of the NEAATS to carry out the programmes focussing mainly on the study programmes. Hence this report will first of all reveal the intermediary results of the various study programmes which were executed during the past months, although there are a few other features of the events of the KAATS to be mentioned in this report. Lastly a brief mentioning will be made concerning the major activities of the KAATS planned for 1972.

I. Theological Educators-Church Leaders Consultation

Date: Sept. 19-20, 1971

Place: Korea Christian Academy House

Participants: 21

Lectures: Two papers were read by Dr. Harold S. Hong (Methodist Theological Seminary) and Dr. Jong Sung Rhee (Presbyterian Theological Seminary)

The first study programme undertaken by the KAATS after the NEAATS' second Assembly dealt with the problem of finance and administration which is considered a most serious issue of theological education in this area today. The financial problem has become more and more serious for many theological schools as the subsidies from the Mission Boards were cut off or reduced.

It is also true that the most schools heavily depend upon the income from the tuition fees which is a major financial resource. However, the income from the tuition fees can hardly meet the financial need because of the considerably smaller size of student body and the lesser amount of the tuition. Only a very few schools possess some sorts of income resources such as firms, buildings, and saving deposits, to which, however, numerous problems are often attached.

One of the most viable resources can be found in the support from the churches to which the theological schools are related. Unfortunately, it seems that the relation between theological seminaries and churches have not been quite satisfactory, as far as the financial matters are concerned, for the churches have not felt responsible for supporting the theological schools as long as the latter depended on the subsidies from the Mission Boards.

But today's situation has become very different. The theological schools are compelled to find financial viability from the sources other than foreign aids. In this light the churches are called for paying closer attention to the theological schools. Consequently, most churches have become aware of financial responsibility to the theological institutes.

The church leaders who attended the consultation have shown clear indication that they would commit themselves to take positive action for this pressing needs. Moreover they also went one step further by making a suggestion that theological schools will approach to the laymen in the churches who are financially powerful so that they may see the needs and make contributions to the theological education.

II. Seminars on Indigenous Theology

Date: From August to December, 1971

Team Researchers: Prof. Byung Mu Ahn (Hankuk Theol. Seminary)

Prof. Chul Ha Han (Presbyterian Theol. Seminary)

Prof. Younghak Hyun (Ewha Woman's University)

Prof. Kyoung Bae Min (Yonsei University)

Prof. Sung Bum Yun (Methodist Theol. Seminary)

Public Discussion: Dec. 19, 1971

Living theology can be conceived in terms of indigenous theology, for it concerns seriously with the historical context from which it develops. It goes without saying that no theology can claim to be relevant unless it has voice to speak out to the given situation. However, an acute problem still remains, which calls for responsible clarification. This has to do with the problem of "text and context", which seems often create a complicated dichotomy.

Beginning from August this year the above-mentioned members of team research met every month to read and discuss their papers. Though the discussions have not been completed, it can be said so far that the indigenous theology calls for attention from two different angles. Firstly, an indigenous theology claims that theologians must relate the christian gospel to the cultural inheritance so as to make christianity understandable and relevant to the people of the concrete cultural context. As much as the Westerners understood christianity from the western cultural backgrounds, we Asians should approach to christianity from the Asian context. This line of discussion seems quite familiar to most Asian theologians. In fact this approach has led to the traditional definition of indigenous theology.

However, there is another type of indigenous theology. Whereas the former tends to be past-oriented, there is a strong opinion that theology must present christianity which is relevant to the present situation, if it intends to be living theology. Therefore, theologians should be sensitive enough to the current issues of the life context in which they live.

No one should pass judgement on these two diverse interpretations of indigenous theology without recognizing the validity of their claims to certain extent. But the problem seems to center around the relation between the text and context, which calls for further explorations. It is for this reason that in 1972 the KAATS looks forward to setting up a continuing study programme on this hermeneutic issue of the text and context.

III. The 7th General Meeting of the KAATS

Date: Oct. 25, 1971

Place: Union Christian Building, Seoul

Participants: 52 representatives from 14 member schools

Although the general meeting is an annual event of the Association, the meeting of 1971 marks a significant occasion for some ^areasons. That is to say, for the first time of its history, the KAATS received a catholic theological seminary as a full member school.

At present the membership of the Association increased to 16, which added two more schools since May this year. We expect to welcome another catholic seminary in the near future as a part of our ecumenical body.

Also it is to be noted that the general meeting this year commissioned the executive committee to develop the study programmes of various categories during the year 1971-1972. The next general meeting will be held in October next year according to the amended constitution.

The newly elected KAATS' officers are as follows:

President: Prof. Chong Wha Kim (Korea Union College)

Recording

Secretary: Prof. Kyoung Bae Min (Yonsei University)

Treasurer: Prof. Chae Woon Na (Presbyterian Theol. Seminary)

Planning Committee:

Prof. Chin Kyung Chung (Seoul Theol. Seminary)

Prof. Jin Man Kim (St. Michael's Seminary)

Prof. Tong Whan Moon (Hankuk Theol. Seminary)

Prof. Haeng Duk Chung (Taejon Methodist Theol. Seminary)

General Secretary: Prof. Yong Ok Kim (Methodist Theol. Seminary)

IV. Various Events During May-December, 1971

1. Inter-seminary student seminar:

Last November about 40 students of the various theological schools attended the Inter-seminary student seminar held in Seoul for three days. The theme for general discussion was "The Role of Remnants". The theme was analyzed from the biblical, sociological, and missiological view points.

2. Visiting professors:

Prof. Edward Dawey, Professor of systematic theology and history of christian doctrine at Princeton Theological Seminary, U.S.A., delivered an open lecture on "Contemporary American Theology and Religious Situation in America". Prof. Dawey came to Korea upon the invitation from Presbyterian Theological Seminary in Seoul on the occasion of the 70th anniversary of the school.

Prof. Ciriaco Lagunzad, Jr., Professor of church ministry at Union Theological Seminary, Philippines, also the Coordinator of the Inter-seminary Program of Field Education, in Philippines, visited Korea for ten days for his own research programme on the field education. While staying in Korea, Prof. Lagunzad attended the various meetings of the field work directors and made significant contributions.

3. Returning professors:

Upon the completion of the studies abroad, 6 theologians returned Korea this year to take part in teaching at the various theological schools. They are as follows:

Prof. Sang Ho Lee (Yonsei University) New Testament
Prof. Chan Kook Gim (Yonsei University) Old Testament
Prof. Tong Whan Moon (Hankuk Theol. Seminary) Christian Education
Prof. So Young Kim (Pusan Union Theol. Seminary) Practical Theology
Prof. Hee Kuk Ahn (Hankuk Theol. Seminary) Rural Ministry
Prof. Sung Kuk Hahm (Yonsei University) Old Testament

V. Plans for 1972, KAATS

Theologians-Laymen's Consultation (September)
KAATS Lectureship on Indigenous theology (July)
Local Seminary Teachers Seminar (January)
Consulation on Curriculum and Textbook (January)
Roving Lectureship (June)
Publication of "Theological Education" (October)
Joint Classes for graduate students (March-July)
Study commission on "Student Affairs" (April)
Librarians' seminar (March)
Inter-seminary student seminar (March)
Protestant-Catholic dialog (May)

SAMUEL HUGH ROFFETT
Annual Personal Report, 1971-72

The missionary movement all over the world may be in crisis, and mission work may have its problems, but furloughs, at least, are better than ever. Ours began in Africa, chairing a three-day Conference on Theological Education for the World Presbyterian Alliance at Nairobi, continued for five months ^{in England} as a Senior Scholar at Fitzwilliam and Westminster Colleges in Cambridge working on the West Asia period of early Asiatic church history, and finished up in Princeton where I commuted to New York to lecture at Columbia University's East Asian Institute. But as always, the best part of furlough seems to be getting back home to Korea.

Changes at the seminary include a vigorous new president, Dr. Ahee Jong-Sung, and a new chairman of the Board, Dr. Han Kyung-Chik. Enrollment is up from about 200 last year to 240 this year, most of the increase being attributable to an enlargement of the non-degree preparatory course of training for the pastoral ministry. The Graduate School has also been enlarged, with new Master's degrees offered in Christian Education and Practical Theology, and I have gladly turned over the Deanship to Dr. Han Chul-Ha, acquiring in the process a new title, Associate President. ^{This} gives me responsibility for the seminary's whole program of graduate and research studies, including a proposed School of Missions. My teaching schedule runs between six to eight hours a week, with classes this year in Asian Church History, Presbyterian Church History, Ecumenics, and one course for graduate students with what I fear is a classic example of over-specialization, the History of Church History. Most of my Korean preaching this year has been in churches where my pupils are student pastors.

Outside the seminary my major responsibilities are also in the field of education as a member of the Board of Directors of three schools. Prestigious Yonsei University continues to expand its strategic role as a pioneer in improving the educational level of the whole country. Soongjon University, with its intimate, historical ties with the Korean Presbyterian Church has successfully weathered a difficult merger of two colleges, the United Presbyterian Soongsil College, and the Southern Presbyterian Taejon College, but is still working out the complexities of administering a divided campus program in two cities a hundred miles apart. Soongsil High School, the third school, ~~the third school~~ has never really recovered from its refugee transplantation down from North Korea, but has at least kept alive. Affiliated with, but independent from ~~the~~ Yonsei Board responsibility, is ~~my~~ rather nominal position as Chairman of the Board of the Ecumenical Graduate School of Theology, located on the Yonsei campus.

More peripheral, but just as interesting, have been such extra assignments as teaching an English Bible Class for college students at the YMCA (if Bible teaching can ever really be called "peripheral"), ^{lectures on ~~European~~ ^{Eastern} religions} ~~at S.F.S. and~~ working with the Korea Branch of the Royal Asiatic Society as a Council member. ^{There are also} the usual numberless and time-consuming rounds of ~~many~~ other committee and Board memberships. It is easy to fret about wasted time at these meetings. But God has always moved in mysterious ways and I never cease to marvel at and be encouraged by the way He takes our blundering ~~ways~~ busy-ness ~~work~~ through which to work His miracles of church growth and witness in Korea.

-- Seoul
June 12, 1972

Newsletter (January/February, 1972)

Kwangju Boys Town
P. O. Box 97
Kwangju, Korea 500

March 12, 1972

Dear Friends Near and Far:

The latest development of fundamental and rapid changes in the relationship of nations and peoples throughout the world calls for our better ability to foster the growth of mutual understanding and cooperation of our Christian interests in bringing love and peace on earth. The context of our Kwangju Boys Town ministry also begins to change; something abruptly opening up genuinely new possibilities of serving God and mankind. With the help from God and by uniting our strength and life together in peace and commitment, we can continue to stand on the firm foundation of higher calling -- love for the suffering humanity, even to "one of the least of these my brethren". (Mt. 25 : 40)

As the director of Kwangju Boys Town, I wish to express my sincere appreciation to each and everyone of you for your continuous interests and efforts in helping the homeless juvenile delinquents in Kwangju to help themselves. Your prayers, encouragements, boxes of clothings, and direct financial supports as well as many other forms of your participation in the suffering of these boys, have been enabling us to carry on our voluntary works among the hungry; naked, disheartened and forgotten boys in Kwangju.

During past two months, many exciting and challenging things have happened in our Kwangju Boys Town works. Our works among the homeless juvenile delinquents have been honored by receiving an official letter of appreciation given by the Minister of Justice of Korean Government last January. Local Radio, T.V., Newspaper, and other mass media have been introducing our works to the City of Kwangju. We were deeply encouraged by a fine letter of encouragement and a gift from Lt. Governor of Illinois. Many volunteer workers from our local community have rendered invaluable services to the boys. You are all important parts of our voluntary ministry!

In this newsletter, I would like to share with you a part of many "happenings", "developments", and "needs" of our Kwangju Boys Town Project, Halfway House Ministry, Kwangju Boys Reformatory Work, Winter Rescue Ministry, Radio Ministry, and New Possibilities. In order to help you to get a better idea of our works, six

snapshots (with No. #1, #3,... on the back of each picture) are enclosed.

KWANGJU BOYS TOWN PROJECT: (picture #1, #2)

Your generous gifts have enabled Kwangju Boys Town to purchase Seven acres of beautiful land to start with. It is located within a mile from the city boundary line. An express highway is under construction near our town by Korean Government. It has a good source of water. Within one year, our government is going to install electricity in this area. A part of the high ground (a low hill) in the land is covered with a beautiful pine grove. (P. #1) There is a small vineyard in the low ground planted two years ago. A small straw-thatched Korean house in the land will be a temporary shelter for the boys till we build permanent quarters, (P. #1) Boys in the halfway house and Kwangju Boys Reformatory are all excited about this land which will become of their own town real soon. (P. #2) There will, no doubt, be countless exciting and joyful "events" in the life of the boys in this town. And you and I are blessed to make this to happen and witness it joyfully.

Our Building Committee and Farming Committee of Kwangju Boys Town have decided to undertake the following projects and programs beginning from the latter part of March. Even though we do not have enough fund to start with, we start these projects with our faith in God and in the good hearts and hands of people for the suffering children. Our love for these boys help us to have faith and hope in God and in "us".

<u>Project</u>	<u>Budget</u>	<u>Assests</u>	<u>Need</u>
#1. Community Center	\$6,000.00	\$3,500.00	\$2,500.00
#2. One Housing Unit	1,200.00	600.00	600.00
#3. Playground	200.00	0.00	200.00
#4. Farming Tools	200.00	200.00	0.00
#5. Livestock	300.00	200.00	100.00
#6. Livestock Barns	1,400.00	500.00	900.00
Total:	\$9,300.00	\$5,000.00	\$4,300.00

These projects are a part of Kwangju Boys Town Project Phase I (Master Plan).

Kwangju Boys Town Community Center will have a large hall in the center of the building. Several wings will be attached to the main hall, which can be used for simple vocational trainings (Sewing, Carpentry, Photo-studio, Barber Shop). An office building and a

clinic will be attached to this center. The main hall will be used for multiple purposes; chapel service, school classroom, recreation, and other indoor activities. One Housing Unit will be a model project (prototype) for sleeping quarters. Small group system (family size) will be adopted for the housing projects.

Playground will be strictly limited to a size of volleyball court due to the limitation of our land at this stage. This playground will also be used as a basketball court and tennis. Simple facilities for gymnastics will be installed on this ground. Farming Tools will be manual tools such as plows, shovels, hoes and pickers. Livestocks will be small one such as goats ducks, chicken, rabbits and pigs. Livestock Barns will be one of the major projects for Kwangju Boys Town.

HALFWAY HOUSE MINISTRY: (picture #3, #4)

As a result of our ten months of Halfway House ministry, many boys who were long caught in a strangling web of apathy, hostility, and rebellion now become a boy with a living expression, a thought, an authentic feeling and action. Several boys have reconciled themselves with their parents and returned home. A boy has been looking for his family during past four months, and is still trying to locate his lost-family. The boys who have long been with us in our Halfway house have made great strides in their vocational training programs.

Hee-Chang Kim (Case Report #III), an orphan boy since he was four years old, who spent one year in Kwangju Boys Reformatory, has become a self-supporting young man. While he stayed with us for six months, he taught himself sign-languages and has been employed by a big embroidery factory operated by a group of deaf-and-mutes. Soon-Woo Shin (Case Report #IV), a former tough gang who spent in the reformatory twice, has begun a new life. He will have his first boxing match on April 4 after an eight months of long hard training. He has been also getting a sewing lesson to become a professional tailor for our Kwangju Boys Town. (P.#3) Choon-Tai Kim, another boy from the reformatory, made second highest academic grade in his class of 60 students. Our Kwangju Boys Town helped him to learn all about photo by providing him necessary photographic equipments. Enclosed snapshots in this newsletter are the first product of Choon-Tai. (P. #4)

For the homeless, runaway, and abandoned boys, we will continue to operate our halfway house in downtown Kwangju. It requires us not only love and guts to operate this ministry, but also financial supports. It costs us about \$170.00 per month to run this house. We are deeply grateful for a grant in the amount of \$1,350.00 from Presbyterian Family

Service Committee. A part of this grant has been used for vocational training → Programs for the boys. Your prayers and supports for this challenging ministry is urgently needed.

KWANGJU BOYS REFORMATORY:

During past eight years, we have tried to reach out thousands of juvenile delinquents in Kwangju Boys Reformatory through our voluntary Sunday School programs, counseling services and recreational programs.

Last Sunday, I talked to 18 Marine School Students who were waiting for sentence in a reformatory cell. They committed an atrocious mob violence against another school group. Juvenile delinquency problem is now becoming No. 1 social issue in Korea.

Only one third of middle school graduates entered in high schools in Korea this spring. Out of the entire middle school graduates, only one third could go to college. There is practically no job available for those young people who could not go to a higher school. Juvenile issues are really menacing realities to our society.

Kwangju Boys Town sponsored two days' retreat for the reformatory teachers, volunteer workers and boys in halfway house last week. Out of this retreat, we have agreed upon a more close functional relationship between the reformatory and Kwangju Boys Town in helping the homeless juvenile delinquents. The director of the reformatory has promised us to assist our work in anyway he could.

WINTER RESCUE MINISTRY: (picture #5, #6.)

Our three months of Winter Rescue Ministry has helped many poor boys in the reformatory and halfway house, ragpickers under Kwangju Bridges (P. #5), beggars, orphans (P.#6) and vagrants in the slums. With your supports we have provided them with stoves and fuel for heat, socks and gloves, foods and clothings. We haven't done much when we think of the enormous needs of the boys, but we have done our best.

RADIO MINISTRY FOR JUVENILE DELINQUENTS

Kwangju Christian Broadcasting Station (CBS) has started an weekly twenty minutes drama program for the juvenile delinquents in Kwangju City as well as in our province since last January. I and Kwangju Boys Town have been supporting this program with other community leaders from Rotary Club, Lions, and Church groups. Life of Soon-Woo, Choon-Tai, and Hee-Chang were sent on the air. Each boy told why he had become a delinquent and what made him change his course of life.

I have discovered that this is one of the very powerful ways to evangelize the youth in trouble.

ALLAN D. LAROWE:

I would like to take this opportunity to express my deep appreciation for Allan's wonderful work among the poor boys during past six months. He went back to the states and has joined in Army. His outstanding contributions for our halfway house ministry and Kwangju Boys Town will long be remembered by all of us as we keep on our work. My sincere thanks to Allan's parents and his personal friends who made Allan's ministry possible among us. I trust, even though Allan has gone, your prayers and supports will be with us.

NEW OPENINGS AND POSSIBILITIES:

I have begun an weekly leaders' training program for ten orphanage directors and workers in Kwangju this week. The head officer of the juvenile section, Kwangju Police Station has requested me to assist him as he tries to organize the entire juvenile vagrants in Kwangju for organized-semi-enforced guidance programs. A number of speech engagements were made for many youth rallies in Kwangju. Inded, some fantastic opportunities are opening up for me to witness Christ among the boys in trouble.

BUSY SCHEDULE EVERY DAY:

As a staff dentist and the chaplain of the Kwangju Christian Hospital, my works keep me very busy. I am teaching two courses: Greek and Church & Society at Honam Theological Seminary this spring. I keep helping our dental clinic to organize country clinics for the poor.

With this long delayed newsletter, I send my very personal greeting to you, your family and your church. Without your supports, we can't do much with our voluntary ministry. You are vitally important in making this ministry not only possible but also to move forward.

MAY GOD BLESS YOU !



Sam Park
Kwangju Boys Town Director.













Sept. 1972
Young Minister's Protest

RESOLUTION

(The following is translated from P. 4-5, of the 2nd
of September, 1972, weekly Christian newspaper "Kidok Kongbo.")

We, members of the Pastors Association, hereby made this resolution
concerning the transfer of missionary properties.

1. Projects exclusively decided upon by the Cooperation Committee are applied to some special projects, but the others are only for those who are affiliated with the Cooperation Committee. Therefore, we regard the projects as invalid.
2. It appears that the projects set up by the Cooperation Committee are not based on concrete studies or theories to justify their decisions.
3. Therefore, we demand that the Cooperation Committee should withdraw the order of projects voluntarily and have one year grace period of for carrying out the projects.
4. For the effective use of missionary properties, it is urged that a research committee should be set up for one year and the result of research should be adopted at the General Assembly in 1973.
5. We call upon all 308 members of the General Assembly and 2,350 presbyterian churches across the country to pray for the success of our demands.
6. We sincerely hope that the purification committees at all levels throughout the country will have close relationship in order to see our demand accomplished.

August 28, 1972

Sung Mok Whoo
(Pastors Association in Seoul)

1972/9/23

(The following is translated from P. 4-5 of the 2nd of September, 1972; weekly Christian newspaper "Kidok Kongbo.")

Headlines:

- Disposal of Mission Property and the Future of the Presbyterian Church.
- Self-support of the Presbyterian General Assembly Facing the World.
- Establishment of a Presbyterian theology and a Maturing General Assembly.
- 300 pastors gather to urge the developing the General Assembly.
- Analysis of Theology and Future Development Using the Fund of 1 million dollar.
- Organization of Purification Committee for Successful Execution and Meeting Accepts Conclusions.

Young Presbyterian pastors began to voice their opinions for the better future of Presbyterian churches on the occasion of celebrating the 60th anniversary of the Presbyterian General Assembly and the 100th anniversary of Christian missions in Korea. The young pastors sat together for detailed discussion on the transfer of missionary properties at the Christian Building and adopted a 6-point resolution calling for the effective use of the missionary properties. Members of Pastors Association, many other ministers and some 300 laymen participated in the meeting held on Aug. 28.

During the first part of the meeting, Rev. Whang Chil-su gave a sermon on the subject of the "Prestige of Prophets". In his sermon, Rev. Whang said, "It is much better to be barking dogs than to be dead persons."

During the second part of the session, Rev. Pak Dal-jin presided and Rev. Kim Yong-jun, director of the Audio-visual Bureau presented a lecture on the "Direction of the Presbyterian Churches". Meanwhile, Rev. Kim Yong-jin of Daehyon Presbyterian Church spoke on the "Order of Projects (amounting to one Million Dollars)."

The summary of the lecture on the transfer of missionary properties delivered by Rev. Kim Yong-jun is as follows: There are at present 5,835 Presbyterian churches in Korea and 6,448 pastors. The number of church members covers 45 per cent of the total Christian population in Korea including Catholics and 22 other denominations. It can not be denied that Presbyterian churches have made mistakes since the nation was liberated from the Japanese occupation. There are more than 10 denominations under the Presbyterian name. The Presbyterian churches here can be likened to those of Germany at the end of World War II. One thing different is that the churches of Germany proclaimed the confession of their sins. The Korean churches, of course, undeniably preserved their faith at the cost of lives and properties, but the sorrowfully, Korean churches have failed to confess their sins. In the case of the German churches, German Christians sought reconciliation between pro-Nazi Christians and anti-Nazi Christians. On the contrary, Korean churches have produced the Korye group and the Reconstruction group due to their mutual

antagonism, These will never be united again.

Since then controversies on theological problems have been harmful to Christians. As a result, it was proven that there is no theological theory at all. The separation from Haptong, in particular, resulted from political trickery and secular motivation.

In the case of the first separation of Presbyterian churches, the secession of Koryo group was due to the lack of mutual understanding. The second separation resulted from the lack of theological theory and thought of conservatism. The third was due to the desire for power. In spite of these bitter tragedies, there are no signs of theologies.

Effective research on the General Assembly has not been made so far even though 60th anniversary of the assembly will be celebrated in a few years. The General Assembly is opened every year, but it turns out to be a place for electing representatives only based on localism. We can not find any scholars, or experts in the staff group of the General Assembly. There must be a great change or renovation inside the General Assembly.

What I wish to ask the sister churches of the United States is whether or not they acknowledge that the Korean churches are in a developed state or not. Now Korean churches should be prepared to be self-sufficient at this time when \$1,000,000 worth of missionary funds is about to be transferred to the Korean churches. It is time for us to follow the suit of their foreign churches which are based on their own confessions. I would venture to say that the projects worked out by the Cooperation Committee of the General Assembly for the use of the \$1,000,000 are nothing more than a splitting up and swallowing down of funds.

The projects are required to be focused on the overall development of the churches in stead of the fund distribution on an equal basis among the churches. The participants at the discussion adopted a resolution calling for the abrogation of the projects presented by the Cooperation Committee, and they urged that their requests should be the agenda during the General Assembly and be reported to the General Assembly after a full debate.

They further questioned Rev. Kam Ui-do as to whether the American churches do not recognize Korean churches if the transfer of missionary foundation is not conducted by following the example of the Philippine churches.

It was unanimously decided that the best use of \$1,000,000 of missionary funds should be made so that the Korean churches may be self-sufficient.

Rev. Kim Jong-dae said at the end of the discussion that these problems would definitely be taken up on the main agenda during the General Assembly.

1972/73

CONFIDENTIAL

#72-124

December 27, 1972

Dr. Stanton R. Wilson
Commission Representative
Inter-Presbyterian Mission Office
I.P.O. Box 1125
Seoul, Korea

Dear Stan:

Yesterday Don Black and I visited Nashville and had a very enjoyable day-long conversation with Watson Street, David Taylor and John Barksdale in connection with the re-negotiation of Mutual Agreement with the Presbyterian Church in Korea.

We are very grateful for your promptness in sending on a copy of the study document in the form of a proposed draft of the Mutual Agreement which was produced by the Southern Presbyterian Mission Study Group.

The morning was spent in evaluating the present relationships between the Presbyterian Church of Korea and our churches, the general situation that prevails in Korea, the strength and weaknesses which we find in the present Mutual Agreement and the general situation in which missionaries find themselves. I would judge that the general attitude of the five people meeting in Nashville is very similar to that of those of you who have been giving thought to this matter in Korea in affirming that the present Mutual Agreement has been a help in the development of our relations but that we are now at a time when another step forward is desirable. Your early letters and the contents of the study document produced by the PCUS Mission Group indicates the feeling that the continuation of the MO is unnecessary and that its basic functioning can be carried on through the regular channels of the respective churches, institutions and agencies. All present in Nashville concurred on this approach. Similarly there was an affirmation of the desirability of moving to a "project" approach and having less tight and binding bilateral relationships but rather moving into a more ecumenical style in mission and relations between the Christian communities in Korea and the United States.

In our discussions we confirmed the present general proposal for the time of the consultation and the representation of our respective churches.

It was confirmed that we wished to proceed with the development of a mechanism for agenda setting which includes the understanding that the agenda will be mutually agreed upon in advance by all participant bodies. It would be our understanding that the CSC, acting on behalf of the General Assembly of the Presbyterian Church in Korea would take initiative at this point. It is also felt essential that in addition to having an agreed upon agenda, that a draft of the proposed Mutual Agreement be developed in Korea (with participation by all the four concerned Churches representatives; and that this be circulated at least six weeks ahead of the consultation for consideration in depth by the various parties. There was a strong feeling

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that we should not duplicate the experience of four years ago when the General Secretary of the General Assembly, in essence, brought in a new document for consideration halfway through the Consultation. It, of course, is recognized that there will be opportunity for discussion and change of the document under consideration at the Consultation but that discussion should be in the context of the proposed document. There was a recognition that there are various groups with a variety of attitudes toward the issues under consideration and how these groups will be adequately represented is a problem upon which there must be careful thought in Korea.

In setting the agenda it is also felt desirable to place our deliberations in the larger context of the mission of the church in Korea as well as in this country and the rest of the world. We are impressed by the kind of planning done in "Future Plans" of the Presbyterian Church in Korea related to leadership development. We want to cast our relationships into the area of the mission thrusts of the church as it understands itself in Korea. Similarly we would want to have as a part of our discussions consideration of mutuality in mission and how the Korean church sees its relationship to us in terms of mission in North America and our joint concern for the internationalization of the mission of the church around the world.

Another aspect of our general consideration, of course, should be the role of missionaries, particularly evangelistic missionaries. We should also share understandings about the sharing of financial resources including the increasing limitation of the funds which will be available, at least, to the United Presbyterian Church for overseas mission in the years ahead as well as concerns for self-reliance which are vital in segments of the Korean Church. Similarly, there probably should be some kind of consideration of the appropriate kind of guidelines for interrelationships of various parts of our churches, i.e. synods, educational institutions, etc.

In discussing the study document which was prepared by the Presbyterian Church U.S. Mission Study Group there was general affirmation of the lines of thinking that are reflected in it. Some concern was expressed that there is no provision for over-all planning and setting of priorities in our relationship but there was affirmation of the desirability of working through General Assembly Committees. The new document was seen as suggesting essentially the transfer of three OOC subcommittees into the General Assembly structure. It was felt that from the point of view of the overseas churches it was quite legitimate to ask that the General Assembly provide for a Missionary Personnel Committee. It was felt that the role of the proposed orientation committee should be enlarged to include the screening of all requests for missionary personnel, responsibility for orientation and language study, evaluation (PDI processes, etc.) and pastoral care.

In general there was a negative reaction to the lengthy description of the role of the Auditing Committee. It would seem well to us to give careful consideration to the establishment of a Project Committee which would have responsibility for the screening of projects and making sure that provision is made for their evaluation as they are carried out. We affirmed the need to give careful consideration to the development of adequate financial controls for funds coming in from outside. But we would

question having what is essentially a planning function tied to enforcing financial controls through the presence of foreign representatives on an Auditing Committee. We do no one a kindness in pretending that the needs for financial controls do not exist. But we feel that this need should be dealt with in another way. Obviously, a part of this would be a requirement for financial reports each year on funds received by the overseas churches. This is what is expected of all ecumenical agencies as well as overseas churches to which we are related and also within our own church.

Some questions were raised as to the desirability of imposing from outside the establishment of a Leadership Development Committee to deal with overseas scholarships. We were rather inclined to ask the Presbyterian Church in Korea how they wanted to handle this concern within the overall personnel development planning. If they were to suggest, as part of their own General Assembly structure, that there be such a Committee, we of course would be happy.

Concern was expressed about the fact that although our old "Mission" structures have been either terminated or transformed, in the popular mind they continue. I wonder if this is due to nomenclature, property, living arrangements or something else. I personally wonder if the time has come for us to consider the desirability of changing the name from "Korea Mission" to "Missionary Fellowship" or something equivalent so that we can free ourselves of past "images".

There is also considerable discussion about the problems of the sale of missionary residential property and we were inclined to feel that the Southern Presbyterian Church's Mission Study Group solution of having this worked out bilaterally between the particular churches in perhaps the only way in which we can move forward without the static which is found in our present relationship adversely affecting others.

I pass this information on to you for your reaction and also to help in the process of carrying forward the discussion in Korea.

With this letter go warmest personal greetings to you and Marion.

Sincerely yours,

L. Newton Thurber
Secretary
East Asia Office

BOARD OF WORLD MISSIONS
Post Office Box 330
Nashville, Tennessee 37202

COC - no longer active:

January 9, 1973

1. SA - moral power structure
2. Home Boards - who by-pass it as too restrictive
3. Gen. conf. - no contact.

Dr. G. Thompson Brown
Presbyterian Mission
IPO Box 1125
Seoul, Korea 100

Dear Tommy:

I am writing in regard to the forthcoming consultation to work out a new Korea cooperative agreement. On December 21, Don Black and Newt Thurber met with Watson Street, David Taylor and myself for a preliminary discussion of the forthcoming consultation. We had before us the COC's proposal for the time and composition of the consultation, and the proposed draft of the Mission Study Committee. Our conversation can be summarized under two headings: evaluation of the present agreement, and matters relating to the contents and procedures for a new agreement.

I. Evaluation of the Present Cooperative Agreement.

A. Strengths. It was agreed that much progress had been made under the new agreement, and that the COC was an improvement over the old DCW plan.

- 1. Koreans have held the majority vote in decision making for their own church.
- 2. Eliminating the area DCW's was a good step, ending a needless multiplicity of organizations.
- 3. Some responsibility was taken for missionary personnel; job descriptions are beginning to be provided, some responsibility has been taken for assigning locations, etc.
- 4. A beginning has been made in projectizing the COC budget, rather than continuing subsidy to the same objectives year after year; 20% of the COC budget now goes to new projects. (Question, however: Are the new projects on a definite time basis?)

B. On the other hand, there have been definite weaknesses.

- 1. The Medical and Education Councils have not really functioned as loci of overall planning for church involvement in these areas.
- 2. The COC has tended to become a separate power structure from the General Assembly and its offices.
- 3. Sometimes people in local areas have not felt that their interests are represented in the COC.
- 4. The COC has not provided sufficient guidance and administration of missionary personnel. Much still left to missions. The "Executive officer" provided for by the agreement was not appointed.
- 5. The COC is weak in setting financial priorities. It tends just to continue the same askings, and has presented few new innovative projects.
- 6. Due to a disagreement as to the meaning of the clause governing property proceeds, friction occurred between the Korea Church and the Mission boards, especially COEMAR. This has proved to be spiritually detrimental to our mutual relationship.

7. In some cases missions perhaps still have too large a role in decision making related to missionaries or the work in which they are engaged.

II. Looking to a New Cooperative Agreement.

A. Date, place, expenses, composition of the consultation. We agreed to the proposal from the COC to hold the consultation in or near Seoul with each church to bear the expenses of its own delegates, April 25-27. The proposed composition is also satisfactory, except that we would like to have a say as to which sister Korean churches or missions are being asked to send observers. Which do the COC have in mind? We are recommending to the Board that the delegation from our church be composed of David Taylor, and myself, and three missionaries to be nominated by the Mission.

B. Agenda.

1. Procedure. We agree that the Korea church should take the initiative in proposing the agenda and consultation plan. We understand that the General Assembly may delegate this responsibility to the COC. We would like to ask that the agenda and plan be sent to us in sufficient time for us to study and make necessary suggestions.
2. General. We agree with you that adequate time be given to discuss substantive issues as well as structure.
3. Specific agenda questions and matters.
 - a. How can we best carry out our common mission to witness to the Gospel in the context of Korean society today?
 - b. What should be the size of our financial support in the coming years? To what extent are financial grants a deterrent to the health of the church?
 - c. How can churches of other countries - from Asia, etc. - become involved in mission in Korea?
 - d. How can the Korean church become involved in mission to our countries? (Two-Way mission)
 - e. Can we think of some possible involvement in Korea with other churches or agencies besides the Presbyterian Church of Korea (Jesus Presbyterian)?

NOTE: Other specific questions are suggested by IB, "Weaknesses of the present agreement," and by the following.

- C. Proposed Draft of the PCUS Mission Study Committee. We liked the main direction indicated by this document - the proposal to do away with the COC and relate personnel and programs directly to institutions and church agencies. Questions were raised, however, about the following:
1. No provision is made for overall planning and coordination. As you point out, there is no General Council to which this function can be assigned. Maybe this is not important. Also, maybe the Executive Committee of the General Assembly will provide sufficient coordination. Church-related institutions can be required to send copies of personnel or program requests to the General Secretary.
 2. Should individual missionaries assigned to church work be assigned to the G.A. Evangelism Committee, or C.E. Committee, or should they be assigned to local presbyteries? We are not sure ourselves, but raise the question.
 3. We wonder if the Orientation Committee should not become a full-fledged Missionary Personnel Committee, and besides orientation, have responsibility for missionary language study, pastoral oversight, evaluation and counseling and relocation. Perhaps all personnel requests should be screened through this committee.
 4. We have some question about our right to require the establishment of an auditing committee. We can certainly require a report on the use

of funds granted by us. We think your own proposal for a "Review and Evaluation Committee," to evaluate projects as a whole and not just their financial integrity, is preferable, and sounds more tactful.

5. The plan for the use of PCUS non-residential property proceeds to set up a pension fund is good. However, this should be done only after a sound pension plan has been worked out by the church, with satisfactory financial participation on its part.

Well, that's it! Yours until after Board meeting.

Sincerely,

John O. Barksdalo

JOB/rf

cc: Dr. T. Watson Street
Dr. David Taylor
The Rev. L. Newton Thurber
Mr. John Brown

BOARD OF ECUMENICAL MISSION AND RELATIONS

Presbyterian Church of Australia

Guidelines for Future Policy

The Board's work falls into two major divisions. The first is the work carried on amongst the Australian aborigines and the second is in countries overseas. The former is engaging more and more of the Board's attention because of the involvement of the Church in the growing movement for liberation of the aboriginal people into full participation in the life of Australia.

The overseas work of the Board is being carried on in six countries - Papua - New Guinea; Indonesia; Thailand; the New Hebrides; India and Korea. Links with the first three countries are considered vital and whilst links with the other three are still considered important, the missionary involvement, it is felt, should be on a diminishing scale.

The former Australian Presbyterian Board of Missions has recommended to the New BOEMAR the following general principles for future missionary involvement:

- (1) General:
 - a) The recognition of the need for indigenous churches to express their individuality;
 - b) The development of structures flexible enough to permit cooperative work with other missionary groups, Government and community agencies;
 - c) Continuous discussion with indigenous churches regarding the recruitment, placement and care of expatriate missionaries or fraternal workers;
 - d) The giving of priority to work involved in the training of indigenous workers in areas of church life in which the indigenous Church concerned is deficient;
 - e) That no expatriate shall normally be appointed to a position which can be filled adequately by an indigenous worker.
 - f) The recognition of the need for receiving missionaries from other lands.

- (2) Aboriginal Work:

- a) The liberation of the Aboriginal people into full participation of the life of Australia;
 - b) As a means to this end, the development of Aboriginal communities under its care by the provision of adequate and competent staff and finance in cooperation with State Governments.

c) to assist in the achievement of this aim the shouldering of responsibility for, and the awakening of the whole Church to its responsibilities towards all Aborigines, whether living on Reserves, on the fringes of country towns, in urban situations or on cattle stations.

d) Maintain liaison with A.I.M. and other branches of the Church to ensure full coverage of work among Aborigines.

(3) Procedures for achieving above objectives:

a) The maintenance of the present commitment in staff and logistics to Aboriginal communities at present administered by the Board;

b) the expansion of this work with the aid of Government finance especially in regard to areas of work such as Education, Medical and Community Health Services;

c) the working towards an assumption of responsibility by the Aborigines themselves for the conduct of their own communities;

d) the preparation of a time-table in respect of each community for such assumption of responsibility;

e) the involvement of the Church in work amongst Aborigines in urban situations, and other areas of work not covered at present, and the appointment of additional staff to carry out this work;

f) the better promotion of the work of the Board in order to present a dynamic image to the Church that may result in attracting adequate staff and financial support.

Specifically with reference to Korea, the Board in the future, will be looking to the Korean Church to take the initiative in indicating areas and methods of work in which the Australian Church could respond with missionary participation. Some questions which require consideration are:

Where to from here in Joint mission?

What is the missionary task confronting the Presbyterian Church of Korea in 1973-1977?

What type of ministry will be required?

What are the new areas of mission?

What resources are needed - Personnel, Finance, etc.?

What overseas co-operation would help?

Are there joint areas for co-operation in third countries?

DISCUSSION OF PROPOSED NEW MUTUAL AGREEMENT

Presbyterian 3-Missions Study Conference

Kwangju, January 27, 1973

Following the presentation of reports by the four study groups, general discussion ensued with various opinions expressed, among them the need for overall coordination and for the combining of evaluation, auditing and planning functions figuring prominently. Without a Committee on Cooperation, the General Assembly officers would have to be entrusted with the function of coordination between the various departments and institutions communicating with the overseas churches (K. Spencer et al), and some sort of a "mini-COC" may be required to handle planning, evaluation and auditing under the proposed agreement. Finally, the following actions were taken by "straw vote."
(H. Underwood)

1. Voted to agree in principle with the proposed new mutual agreement that abolishes the Committee on Cooperation, and to recommend that personnel-evaluation and auditing functions be reviewed separately.
2. Voted to remove the time-limit for the new mutual agreement (thereby deleting par. 27 of the proposed draft).
3. Voted to change the word "only" to "normally" in par. 15 (G.T. Brown dissented).
4. Suggested (by H. Underwood but not voted on) that the words "among all those working directly or indirectly with the Presbyterian Church of Korea" be added to par. 23.a.
5. Voted to add the words "and the work of Christ in Korea" to par. 23.d.
6. Voted to work toward the strengthening of the concept of a committee on missionary personnel and their orientation.
7. Voted to assign the preparation of a three-missions draft (of a new mutual agreement) to the following committee of eight:
Australian Presbyterian -- Desmond Neil and Catherine Mackenzie
United Presbyterian -- Samuel Moffett, Horace Underwood, Stan Wilson
Southern Presbyterian -- John Moore, John Talmage, G.T. Brown (with Robert Goette as alternate)
8. Voted to continue the Presbyterian Council for purposes of an annual exchange of news and spiritual fellowship, with the matter of "revitalization" of the Council to be handled by the Committee of Eight.
9. Vote of thanks to all who helped with the Study Conference.

Respectfully submitted,

William A. Grubb
William A. Grubb (sec pro tem)

Notes from Discussion Group # 1, Kwangju, January 27. 1973

A.P. Mission queried - Do we need a new Mutual Agreement at all?

Consensus: Yess, if only to satisfy the Korean brothers. However, this should be it - no deadline date or term.

Discussion by Paragraphs:

1. Omit the term "General Secretary" - use phraseology like "- - directly between the appropriate officials of the Presbyterian Church of Korea and the ~~xxx~~ sister churches."

II. The wording of this entire Article needs to be worked over more carefully

5. Must add "ecumenical agencies".

Where do social workers, agricultural workers, etc. fit in this pattern?

7. By implication, this is for missionaries already on the field. Probably Para. 9 - New Missionaries - should come first, and the heading for this one should ~~be~~ indicate it is for continuing, extending, one the field, or some such phrase.

7b. Term of 4 years too short. In any case, do not designate length of term - just "for a specified term" is sufficient.

7.c.3 add "(national church or agency)" or equiv.

7.c. Job descriptions - are they that important? Will the Church be willing and able to do it?

8. This wording is not clear - implies that the GA agency will comment on ALL missionaries, wherever working. If that is meant, specify, if not, make clear. *ACTUALLY - REDUNDANT*

9, 10, 16 There should be one (or two) ~~joint~~ committees that would evaluate everything or screen, or whatever.

7 & 15 - Must it depend entirely on a call? No room for initiative? (I believe the session specifically adopted the word "normally" instead of "only" in 15.)

11, 12 Arbitrary 5 years? All projects squally?

Perhaps it can be understood - or even spelled out - that subsidies might continue as a series of "projects" - such as the Bible Clubs.

16 - As above - Evaluation Committee - needs spelling out in more detail.

Art. IV - Leadership Develop. Why is medical special? Why not High.Ed special, too?

22. This is the SP idea, should not be in the 4-way agreement.

Art. V. Perhaps strengthen - I believe group took actions at Kwangju.

Art. VIII - Term - out

Urge addition of continuing Ed.Adv.Council and Med. Adv. Council in some form.

RULES FOR C.O.C. TREASURER & FINANCIAL PAYMENTS 71-1 APPENDIX 3

1. RECEIPT OF FUNDS FROM ABROAD

(a). The field treasurer for the United, Southern and Australian Mission Boards (IPMO Treasurer) shall receive all COC funds from the United States and Australia.

(b). The present COC dollar budget shall be converted into a won budget at the exchange rate in effect at the beginning of the fiscal year.

(c). One fourth of this annual won budget shall be paid to the COC treasurer at the beginning of each quarter (January, April, July, October). (Except that General Assembly budgets may be drawn by August.)

(d). Any unused balance due to rise in the exchange rate shall be retained by the mission field treasurer until the end of the year and at that time its use shall be decided by the Committee on Cooperation.

11. TRANSMISSION OF FUNDS

(a). Within 10 days after the receipt of the quarterly payment from the field treasurer, the COC treasurer shall make quarterly payments to each of the presbyteries, institutions or other agencies as approved by the COC in the annual budget.

(b). After receipt of the funds, the institution, presbytery or agency receiving the money shall send an official receipt to the COC treasurer indicating receipt of the money and its use in accordance with the COC grant.

(c). Each presbytery receiving funds from the COC shall pay out funds as designated and send record of payments to the COC treasurer.

(d). The next quarter's payment shall not be transferred to any institution, presbytery or agency until the proper receipt has been received for the previous payment.

(e). At the end of the fiscal year, each institution, presbytery, or agency shall send to the COC treasurer (1) a financial report showing how funds were used, and (2) the auditor's report showing that an audit had been done and the audit approved by the institution or organization.

(f). Second quarter funds shall not be transmitted until these annual reports for the preceding year have been received.

(g). These annual reports shall be reviewed by the finance committee of the COC and report made to the whole committee.

111. RULES CONCERNING THE COC TREASURER

Committee on Cooperation Funds shall be administered by the treasurer in according with the following rules:

(a). COC funds shall be kept in a separate bank account distinct and separate from other funds.

(b). No funds shall be transmitted with out the written authorization as printed in the minutes. In the case authorization of funds is committed to a sub-committee, this report shall be printed in the minutes of the next committee meeting.

(c). All funds shall be paid by check or bank draft, except for travel expenses at the time of the regular meetings.

(d). Funds shall be paid only to the person authorized by the presbytery, institution or agency.

(e). All payments of funds shall be signed by either the COC treasurer or the Asst. COC Treasurer.

(f). Quarterly statements shewing all receipts and expenditures shall be mailed to all COC members, institutions, presbyteries, overseas mission boards and agencies concerned. This statement shall be in both Korean and English.

(g). Designated funds must be paid in accordance with the wishes of the donor (mission board, overseas churches, or individuals) at the rate then current.

(h). An annual audit by a licensed auditing firm shall be secured and statements of audit sent to the COC, the General Assembly of the Presbyterian Church, and the three overseas mission boards.

(i (i). Administrative funds shall be included in the budget and only these budgeted funds shall be used for administrative purposes.

(j). No COC funds shall be loaned or given in advance of the time due.

(k). Institutions (such as colleges and hospitals) that use their COC subsidies in dollars for the purchase of supplies abroad may receive their payments in dollars through the mission field treasurer.

Kim Chong Dae

G. T. Brown

January 8, 1971

Proposed Rules for Project Budget

It is the purpose of the "Project Budget" to provide small grants for specially designated projects of a new or experimental nature for a limited period of time only. It is expected that at the end of the designated period, the project will be either self-supporting or discontinued. In this way each year the COC will be able to respond to a number of new requests for assistance each year. Grants for "Special Project Funds" will be given in accordance with the following rules:

1. Priority shall be given to agencies and missionaries whose work is assigned by the COC which are not receiving any other regular subsidies.
2. Priority shall be given to new and experimental types of ministries.
3. The finance committee shall prepare an application form which will be used for submitting requests. The application shall give a short description of the project, the sponsor (Presbytery, Assembly Agency or Institution) the name of the project director, other funds being contributed, and the duration of the project.
4. The maximum grant for any one project shall be \$1,000
5. Each year of the project's duration, the project director shall submit a brief description of the project, the work accomplished, and how the funds were used.
6. Normally, a project shall be made for three years, with a decline in subsidy each year. At the end of the third year, the project shall either be discontinued, other funds secured for it, or put on a self-supporting basis.

MUTUAL AGREEMENT
between
The Presbyterian Church of Korea
and
A.P.
S.P.
U.P.

Believing that ~~after xxxxxxxx the time has come for the~~
turning over to the Presbyterian Church of Korea and related institutions
~~xxxxxxx Presbyterian Church of Korea and the related~~
all work being done through the church and institutions, the Presbyterian
~~Christian institutions xxxxxxxx fully responsible for the~~
Church of Korea and the three related overseas sister churches adopt
this Mutual Agreement. ~~xxxxxxx will xxxxxxxx~~

Article I. Church to Church Relations

1. The Official communication between the overseas sister churches and the Presbyterian Church of Korea will be directly through the appropriate officers of the churches.
2. The Committee on Cooperation will be dissolved (as of 31 Dec. 1973).

Article II Personnel

3. Missionaries engaged in evangelistic work (~~including student work~~) will be related to the General Assembly Department of Evangelism.
4. Missionaries engaged in Christian Education work (and Student Work) will be related to the General Assembly Department of Education.
5. Missionaries engaged in seminaries, medical institutions, higher educational institutions, interdenominational and ecumenical agencies, and similar institutions will be related to ~~the~~ those institutions.
6. The ecclesiastical relationship of missionaries shall be determined by the Constitution of the Presbyterian Church of Korea.
7. Requests for personnel
 - a. Requests for ~~new~~ personnel ~~of the transfer~~ shall be made by ~~xxxxxxx~~ the agency or institution. These requests shall be sent to the responsible office of the sending sister church.
 - b. Requests should include a clear description of the type of work,

- b. Requests should be ~~as specific as possible~~, indicating the type (probable) of work, the lines of responsibility, and the desired duration of the appointment. The request should also include a statement of work ^{and support} funds needed and what will be provided by the requesting agency.
- c. Copies of all requests for personnel to overseas sister churches shall be sent to the office of the General Assembly/ and the field secretary of the sister church involved.
- d. Requests for transfers within Korea shall follow the same basic procedure, but must include the concurrence of the missionary involved, and the organization the missionary is being asked to leave must be informed.

Article III Finance.

- 8. ~~XXXXXXXXXXXX~~ All funds from overseas sister churches going through the Presbyterian Church in Korea will be allocated 20% for Projects in 1974, 40% in 1975, 60% in 1976, 80% in 1977 and from 1978 will be entirely for projects.
- (8. All funds currently recieved through the C.O.C. will be cut 20% per year, beginning in 1974, and will cease in 1978.)
- ~~9. Budget allocations during the interim period~~
- 9. Budget allocations of the remaining portions during the interim period shall be made in consultation between the General Assembly and the field secretaries of the three sister churches.
- 10. (old 13, 14 essential OK - probably some minor smoothing.)
- 11. (")

Article IV Evaluation and *Counselling*

- 13. The agency or institution to which a missionary is assigned shall evaluate his work at the request of the sending church, ~~XXXXXXXXXX~~
- 13. There shall be an Evaluation Committee composed of six representatives of the General Assembly and two from each of the sister churches.
- 14. This committee shall, at the request of the sister churches, evaluate

14. This committee shall study and evaluate the work of any missionary or any supported project as requested by any of the churches that are party to this agreement.
15. The committee may request an audit of any funds allocated.
16. The committee shall ^{act as an organization} ~~assist the General Secretary of the General~~ Assembly in orienting new missionaries or, if necessary in transferred missionaries.

Article IV. Leadership Development

17. (Is this Article necessary? Logically, if Med. Inst. can request directly, why not everybody else? If anything at all is necessary I suggest something like the following.

Each overseas sister church shall make its own agreement of procedures for granting scholarships.

Article V Property

18. Each overseas sister church shall make its own agreement on Property with the Presbyterian Church of Korea.

Article VI. Missionary organization

19. The missionary organization shall have the following functions:
 - a. To provide for missionary fellowship and inspiration among all those working directly or indirectly with the Presbyterian Church of Korea.
 - b,c d OK ADD at the end of d. "and the work of Christ in Korea"

24, 25, 26 OK (as 20, 21, 22, of course)

27 - OUT.

Justin Bentszyl
Richard Thompson

Jan 1973

THIS IS NOT AN OFFICIAL DOCUMENT --- For Study Purposes Only

Proposed Draft of

MUTUAL AGREEMENT

between

The Presbyterian Church in Korea

and

The Presbyterian Church in the U.S.

The United Presbyterian Church in the U.S.A.

The Presbyterian Church of Australia

PREAMBLE

Since the four mentioned churches have worked together since 1964 under two Mutual Agreements for the purpose of making disciples for Jesus Christ in Korea, ^{believed by} ~~it is believed by~~ the four churches that we should continue cooperatively to accomplish this task under the following Mutual Agreement. This agreement is a revision of the Agreement made on May 2, 1969.

Article I - Church to Church Relations

1. The official communication between the overseas churches and the Presbyterian Church in Korea will be directly between the General Secretary of the General Assembly and the appropriate overseas church offices.
2. The Committee on Cooperation will be dissolved. (Dec. 3, 1973)

Article II - Personnel

3. Missionaries engaged in evangelistic work will be related to the General Assembly Board of Evangelism.
4. Missionaries engaged in Christian Education and Student work will be related to the General Assembly Board of Christian Education.
5. Missionaries engaged in work in theological seminaries, in higher educational institutions and medical institutions will be related administratively to those institutions.
6. The ecclesiastical relationship of missionaries shall be determined by the Constitution of the Presbyterian Church of Korea.
7. Personnel assignments
 - a. A call will be extended for the services of a particular missionary or missionary couple by presbytery, institution, or agency requesting the missionary's services.

1973

- b. This call will be for a period of four years (or less as the project requires), and will be placed in the hands of the missionary before leaving for furlough.
 - c. The call will include
 - 1) description of the type of work indicating clear lines of responsibilities.
 - 2) request for work funds, if needed, for the missionary adequately to do the job.
 - 3) what support funds the requesting agency will provide.
 - d. This call will be put in writing and agreed upon by
 - 1) the missionary concerned.
 - 2) the agency of the national church or institution.
 - 3) the representative of the overseas church.
 - e. In the case a change in assignment is needed in midterm, the same process as listed above should be executed.
8. In case of evangelistic missionaries or educational missionaries working with the national church, the "call" will have the concurrence of the General Assembly Board of Evangelism or Education.
9. Requests for New Personnel
- a. Requests for new personnel may be made by the requesting church agency, institutional, interdenominational, or ecumenical agency. These requests should be sent to the responsible office of the overseas sending agency.
 - b. Orientation for new missionaries shall be the responsibility of a committee of six (one from each mission group and three from the Korean church including General Secretary).
 - c. The church and independent institutions making new personnel requests are required to send copies of the requests to the General Secretary of the Korean Church and the field secretary of the overseas agency.
10. Evaluation of the missionary's service will be done by the agency of the church or institution that requested the missionary's service. This will be done before the term of the missionary's call expires.

Article III - Finance

- II: All subsidies in the present C.O.C. budget will be placed on a declining scale (20% cut each year) for four years beginning with the fiscal year 1974 and terminating in December 1977.

12. Budget allocations during the interim four year period will be agreed upon by C.O.C. in a four year phase out plan.
11. 13. ~~Future~~ Financial requests ^{begin '74} shall be either capital grants or designated for specific purposes on a time or project basis. The term date of a project grant is to be included in the original request (~~normally one to four years~~).
12. 14. Requests for financial grants can be made by
 - a. Any agency related to the General Assembly (request to be made through the office of the General Assembly's General Secretary).
 - b. Independent medical institutions and institutions of higher learning.
 - c. Seminaries (request through the General Assembly's Committee on Theological Education).
 - d. Ecumenical and inter-church agencies (copies of those requests to the General Secretary and the field secretary of the overseas agency).
15. The overseas agency will make grants ^{normally} only in response to specific requests from the field.
16. Auditing committee.
 - a. This committee shall be composed of six members, three of whom shall be appointed by the General Assembly and one each by the three overseas churches.
 - b. The committee will meet annually.
 - c. The committee will be required to secure financial audits and reports covering all financial grants.
 - d. This committee will make reports to the General Assembly and to the overseas agencies involved concerning the effectiveness of the work projects and with recommendations for the future.
 - e. Upon the recommendation of the committee the funding of a particular project could be terminated.
17. Should such an audit not be made of any project involving a grant, all support for it would cease at the end of the fiscal year.

Article IV - Leadership Development

18. A leadership development committee will be organized for the purpose of making recommendations to the overseas bodies for scholarship grants.
19. This committee will be composed of six members of the General Assembly Committee on Christian Education and two from each mission engaged in overseas scholarship programs.
20. Medical institutions will make their requests for scholarships directly to the overseas agency.

Article V - Property

21. Each overseas church shall make its own agreement on property with the Presbyterian Church in Korea.
22. We recommend that the Southern Presbyterian Mission policy be as follows:
 - a. The Mission clearly designate (with maps) what land is missionary residence property. This land be held in the Mission J.P. If sold, proceeds will be used for building or maintaining missionary residences.
 - b. All other land will be disposed of by the JP within five years according to certain principles:
 - 1) It will be sold at market price.
 - 2) First option to buy will be given to churches or church-related institutions.
 - 3) Sales will be reported to the General Assembly of the Presbyterian Church of Korea.
 - c. Proceeds of sale of Southern Presbyterian land (in 22-b) not already designated by previous COC and BWM action will be used as a contribution toward capitalizing a pension fund for retired Presbyterian ministers.

Article VI - The Mission Organization *Fellowships*

23. The missionary organization shall have the following functions:

- a. To provide for missionary fellowship and inspiration. *among all these*
- b. To provide for missionary maintenance including calls and assignment of teachers of missionary children and office personnel.
- c. To provide for the selection of representatives to various related organizations.

- d. To engage in study, express its collective opinion, and make recommendations concerning the life and work of its personnel, *and the work of Christ in Korea*
24. The Inter-Presbyterian Mission Office will assist in missionary maintenance and any work assigned to it by the overseas agencies.

Article VII - Changes

25. Changes in the Mutual Agreement can be made at the request of any of the four cooperative churches; The change must be ratified by all four participating General Assemblies or their appointed agents.

Article VIII - Addenda

26. After ratification of this agreement by the four participating General Assemblies or their appointed agents, this agreement will go into effect on January 1, 1974.
27. The period of this agreement will be five years from the time it is put into effect.

Signed: Southorn Presbyterian
Mission Study Group.

MUTUAL AGREEMENT
between
THE PRESBYTERIAN CHURCH OF KOREA
THE AUSTRALIAN PRESBYTERIAN CHURCH
THE PRESBYTERIAN CHURCH IN THE UNITED STATES
THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A.

The Presbyterian Church of Korea and the Presbyterian Church of Australia, the Presbyterian Church U.S., and the United Presbyterian Church U.S.A. have worked together for over 80 years in mission work in Korea. In addition, since 1964 they have worked together in mission under two mutual agreements. The four sister churches, in these rapidly changing times for effective mission in Korea and in other lands, make the following mutual agreement:-

1. The sister Churches shall continue to carry on mission work together with the Presbyterian Church of Korea.
2. The sister Churches shall jointly conduct projects with the Presbyterian Church of Korea for the mission of God.
3. For the renewal and development of the Church there will be leadership development and exchange of leaders among the four churches.
4. Missionary co-workers of the four sister Churches sent from one church to another shall be related to the Church that invites them.
5. Official communication between the Presbyterian Churches of Korea and the overseas sister Churches shall be through the appointed representatives of these churches.
6. After the ratification of this agreement by the four sister Churches this agreement shall go into effect January 1, 1974.
7. After four years the four sister Churches shall review their mutual relations and may revise them if necessary.
8. In order to implement this mutual agreement the four sister Churches agree to work through a General Assembly Overseas Church Cooperative Committee with the following structure and functions.

OVERSEAS CHURCH COOPERATIVE COMMITTEE

Article I ORGANIZATION

1. This Committee shall be composed of the following members:
 - 3 General Assembly Representatives (Vice-Moderator, immediate past Moderator, General Secretary)
 - 4 representatives of the General Assembly Departments - one each from the Department of Evangelism, Education, Rural Life, and Social Work
 - 3 ministers chosen by the General Assembly nominating committee
 - 3 elders considering geographical areas.
 - 1 President of Presbyterian Theological Seminary
 - 1 Laymen's Association Representative
 - 1 Women's Association Representative
 - 8 Mission Representatives (UPM 3, SP 3, AP 2)

2. The term of membership shall be two years. (Ex officio members are excepted)
3. The officers of the Committee shall be: a Chairman, a Vice-Chairman, a Korean-language Secretary, and an English-language Secretary.
4. The committee shall meet at least twice a year.

Article II DUTIES. The duties of the Committee shall be:

5. To discuss and approve requests for missionary co-worker personnel and funds received from within the Presbyterian Church of Korea and send them to one or more of the overseas churches.
6. To study and evaluate the work of missionary co-workers and of each project supported by the overseas churches and secure audited reports on funds allotted, and report them to the General Assembly and the sister churches.
7. To be responsible for the orientation of new missionary co-workers.
8. To study and encourage possibilities of involving the Presbyterian Church of Korea in joint work projects in the United States, Australia, and other countries.
9. To receive reports from the overseas churches on work funds and personnel they send directly to Korean ecumenical agencies.
10. To decide on the distribution of former C.O.C. Mission work funds in accordance with the general provisions of annually submitted request budgets.

Article III MISSIONARY PERSONNEL

11. Personnel Work Relationships

- a. Missionary co-workers engaged in evangelistic work shall be under the direction of the General Assembly Department of Evangelism.
- b. Missionary co-workers engaged in Christian educational work shall be under the direction of the General Assembly Department of Education.
- c. Missionary co-workers engaged in institutional work shall be under the direction of the concerned institution.
- d. Missionary co-workers engaged in other types of work shall establish specific relations with an appropriate structure according to the direction of this committee.

12. Personnel Assignments

- a. Requests for personnel may be made by General Assembly agencies, presbyteries, or institutions.

- b. Each missionary co-worker will have specified duties to be listed in a call-contract as follows:
 - (1) a description of the type of work, including an indication of clear lines of responsibility,
 - (2) a request for work funds, if needed, for the missionary co-worker to adequately do the job described,
 - (3) a statement of what work and personal support funds, the requesting agency will provide.
 - c. When a call is to be made, a written call-contract shall be issued and agreed to by the concerned parties (i.e., the overseas sister church and the missionary co-worker) and forwarded to this committee. (When a request for personnel is received from an ecumenical agency or institution by a sister church, a copy of the call-contract shall be sent to this committee.)
 - d. In the case of missionary co-workers already on the field, this process shall be carried out just before each furlough or whenever a change of assignment is requested.
13. The Committee shall annually approve work assignments and review institutional and committee relationships of each missionary co-worker.
- Article IV FINANCES
14. Beginning in 1974, new financial requests shall be either for capital grants or for designated specific purposes on a time or project basis. The term date of a project grant is to be included in the original request (normally 1 to 4 years).
15. Requests for financial grants to the overseas sister Churches shall be made in the following manner:
- a. All requests from agencies of the General Assembly of the Presbyterian Church of Korea shall be sent through this committee.
 - b. When requests for funds are received by sister churches coming directly from ecumenical or inter-denominational agencies in Korea, copies shall be sent by the sister church to this Committee.
 - c. Hospitals and institutions of higher learning related to the General Assembly shall send requests through this committee for endorsement, with a copy to the sister church for information.
16. The basic budget grant to the C.O.C. in 1973, i.e. with the exception of the project budget, will be cut 20% in 1974; 40% in 1975; 60% in 1976; 80% in 1977, and will end as of 1978. After this all funds shall be on a capital or project basis.
17. The overseas churches shall normally make grants only in response to specific requests from Korea (assistance for specialized experimental projects excepted).

18. Capital, project, and those missionary co-worker work funds which are included in the O.C.C.C. Budget shall be transmitted through the overseas sister churches' treasurer in Korea to the treasurer of the General Assembly for distribution to the appropriate department or organization.

Article V PROPERTY

19. The principle is reaffirmed that each overseas sister church will use its property in Korea only for the work of the Korean church will make a separate agreement on property with the General Assembly of the Presbyterian Church of Korea. (Note 1. Mission residences and accompanying land are not included in this.) (Note 2. If new agreements on property are not reached by 31 December 1973, then Article V, Paragraph 20 of the 1969 Agreement automatically continues in effect.)

Article VI LEADERSHIP DEVELOPMENT

20. A leadership development committee shall be established in the General Assembly Board of Education for the purposes of handling overseas scholarship grants. It will be composed of eleven members, as follows:

- 1 General Assembly General Secretary
- 3 General Assembly Department General Secretaries
- 3 Overseas Church Field Secretaries
- 1 General Secretary of the Women's Association
- 1 Presbyterian Theological Seminary President
- 2 Appointed by the Department of Evangelism

DIRECTION OF THE COOPERATIVE MISSION WORK OF THE FOUR SISTER CHURCHES

1. Each of the four churches has the right to establish its own program priorities.
2. As for our work together in the Presbyterian Church of Korea, the four sister churches will work according to the long-range plans established by the General Assembly. (Refer to the long-range plans of the General Assembly, attached.)
3. The three sister churches agree to promote especially the following areas of work in the five years commencing in 1974:
 - a. The Strengthening of Theological Education
 - (1) The endowment of the Presbyterian Theological Seminary
 - (2) The continuing education of ministers (short-term)
 - b. Advanced Leadership Training (overseas scholarship)
 - (1) Theologians
 - (2) Leaders for each area of the church's work
 - c. Strengthening of Urban Mission
 - (1) Mission in slum settlements
 - (2) Industrial Mission

- d. Strengthening of international mission and relations
 - (1) In Australia and the United States of America
 - (2) In North Korea
 - (3) In Asian countries
- e. Strengthening of Laymen's Training
 - (1) Strengthening of the programs in the institutes
 - (2) Training in faith and expertise for laymen who are regularly employed
 - (3) Education in stewardship
- f. Strengthening of specialized evangelism within the country
 - (1) Student evangelism
 - (2) Evangelism of servicemen

CONCLUSION

We believe that it is the Holy Spirit who has led us to enter into this agreement and pray that through His continued leadership the mission of God will move forward in Korea, Asia, and the whole world.

April 27, 1973
Seoul, Korea

Rev. Chong Dai KIM
Rev. Ho Choon YU
Dr. Simeon KANG
Dr. Kwang Hyun KIM
Dr. Jong Sung RHFE
Rev. Wan Suk HAN
Dr. Hyung Tae KIM
Rev. Maeng Sool PARK
Rev. Doo Bong KIM
Rev. Eun Ok YU
Dr. In Han KIM
Elder Se Hwan CHO
Elder Yung Nae CHOI
Rev. Yoon Shik KIM
Rev. Kap Shik SUNG
Mrs. Duk Kwi KONG
Rev. John P. BROWN
Rev. Desmond J. NEIL
Miss Catherine M. MACKENZIE
Dr. David L. STITT
Dr. David W. A. TAYLOR
Dr. John O. BARKSDALE
Dr. G. Thompson BROWN
Dr. John E. TALMAGE
Mr. Merrill H. GRUBBS
Dr. W. H. Vernon SMITH
Rev. W. Stewart MAC COLL
Dr. L. Newton THURBER
Dr. Stanton R. WILSON
Dr. Horace G. UNDERWOOD
Dr. E. Otto DE CAMP

Presbyterian Council Ad-hoc Committee on Draft Mutual Agreement

The Committee met at 11 a.m. on 5 February 1973 in the office of the Rev. G.T. Brown. Present were John Talmage, G.T. Brown, John Moore, Helen McKenzie, Neil, Wilson, Moffett and H.G. Underwood. The meeting was opened with prayer by Des. Neil.

John Talmage was elected Chairman and Horace Underwood Secretary.

After detailed discussion, the following tentative revised draft was prepared.
NOTE: Portions in double brackets are alternative wordings

It was agreed that the three field secretaries should call on the Rev. ADM Yoon Shik and discuss the general direction a new agreement should take.

The meeting was closed with prayer by John Moore at 2:30 p.m.

(Draft of 5 February 1973)

MUTUAL AGREEMENT

between

The Presbyterian Church of Korea
The Presbyterian Church in the U.S.
The United Presbyterian Church in the U.S.A.
The Presbyterian Church of Australia

The above-mentioned four sister churches have worked together for many decades, and since 1964 under two Mutual Agreements, for the purpose of making disciples for Jesus Christ in Korea. Believing that the time has come for the Presbyterian Church of Korea and related institutions to assume full responsibility for all work being done through that church and those institutions, the Presbyterian Church of Korea and the three related sister churches ((the four related sister churches)) adopt this Mutual Agreement.

Article I. Church to Church Relations

1. Official communication between the Presbyterian Church of Korea and the overseas sister churches will be directly through the appropriate officers of those churches.
2. The Committee on Cooperation will be dissolved as of 31 December 1973.

Article II. Personnel

3. Missionaries engaged in evangelistic work will be related to the General Assembly Board of Evangelism.
4. Missionaries in Christian education work will be related to the General Assembly Board of Christian Education.
(NOTE: where does student work belong?)

5. Missionaries engaged in ((theological, higher education, medical, etc.)) institutional work shall be related to those institutions or agencies.
6. Missionaries engaged in other non-institutional types of work shall be related as determined on an individual basis.
7. Personnel assignments
 - a. Requests ((Calls)) for personnel may be made by the requesting church agency, institution, or interdenominational agency. These requests should be sent to the responsible office of the overseas sister church, with copies to the General Secretary of the Presbyterian Church of Korea and the field secretary of the overseas sister church.
 - b. The request ((call)) will be for a specific period, and will include:
 - 1) a description of the type of work, indicating clear lines of responsibility
 - 2) a request for work funds, if needed, for the missionary adequately to do the job.
 - 3) a statement of what work and support funds, if any, the requesting agency will provide.
 - c. This call ((statement)) will be put in writing and agreed upon by
 - 1) the agency of the Korean church or institution
 - 2) the overseas sister church ((through its appropriate representative))
 - 3) the missionary concerned
 - d. In the case of missionaries on the field, this process shall be carried out just before the end of the current call or whenever a change in assignment is requested.
 - ((e. In the case of new missionaries, paragraph "c" shall include appropriate clauses concerning language study, and shall provide considerable flexibility.))

Article III Finance

8. beginning in 1974, new financial requests shall be either for capital grants or for designated specific purposes on a time or project basis. The term date of a project grant is to be included in the original request (normally one to four years).
9. requests for financial grants may be made by
 - a. any agency related to the General Assembly, (the request is to be made through the office of the General Secretary) ((through the designated office of the Presbyterian Church of Korea)).
 - b. Independent medical institutions and institutions of higher education.
 - c. Seminaries (the request is to be made through the General Assembly Committee on Theological Education.)
 - d. Ecumenical and inter-church agencies, (copies of these requests to be sent to the General Secretary of the General Assembly and to the representative of the overseas sister church)

10. The total current budget received through the C.O.C. will be cut 20% in 1974, 40% in 1975, 60% in 1976, 80% in 1977 and will end as of 1978, after which all funds will be on a project basis.
12. Current budget allocations during the interim period will be determined by.....
13. The overseas sister churches will normally make grants only in response to specific requests from the field.

Article IV Evaluation

14. The agency or institution to which a missionary is assigned shall periodically evaluate his work.
15. There shall be an Evaluation Committee composed of six representatives of the Presbyterian Church of Korea and two from each of the overseas sister churches. (NOTE: The suggested composition of this committee is very tentative, and no strong feelings were expressed.)
16. This Committee shall ((periodically)) study and evaluate the work of the missionaries and of each project supported by the overseas sister churches.
17. The committee may request an audit of any funds allocated by the overseas sister churches.
18. The committee shall act as an Orientation Committee for missionaries.
19. The committee shall meet at least twice a year.

Article V Overseas Leadership Development Scholarships

20. A leadership development committee shall be organized for the purpose of making recommendations to the overseas sister churches for scholarship grants.
21. This committee shall be composed of six members of the General Assembly Committee on Christian Education and two from each of the overseas sister churches engaged in overseas scholarship programs.

Article VI Property

22. Each overseas sister church shall make its own agreement on property with the Presbyterian Church of Korea.

Article VII Missionary Fellowships

23. The missionary fellowships shall have the following functions:
 - a. To provide for fellowship and inspiration.
 - b. To provide for missionary maintenance, including calls and assignments of teachers of missionary children, and of office personnel.
 - c. To provide for the selection of representatives to various related organizations.
 - d. To engage in study, express the collective opinion, and make recommendations concerning the work of Christ in Korea and the life and work of its personnel.

24. The Inter-Presbyterian Mission Office ((or its successor)) will assist in missionary maintenance and in any work assigned to it by the overseas agencies.

Article VIII Changes

25. Any of the four cooperating sister churches may request changes in the Mutual Agreement. All changes must be ratified by all four participating General Assemblies or their appointed agents.

Article IX Addenda

26. After ratification of this Agreement by the four participating General Assemblies or their appointed agents, this agreement shall go into effect on January 1, 1974.

THIS IS NOT AN OFFICIAL DOCUMENT --- For Study Purposes Only

Proposed Draft of

MUTUAL AGREEMENT

between

The Presbyterian Church in Korea

and

The Presbyterian Church in the U.S..

The United Presbyterian Church in the U.S.A.

The Presbyterian Church of Australia

PREAMBLE

Since the four mentioned churches have worked together since 1964 under two Mutual Agreements for the purpose of making disciples for Jesus Christ in Korea, it is believed by the four churches that we should continue cooperatively to accomplish this task under the following Mutual Agreement. This agreement is a revision of the Agreement made on May 2, 1969.

Article I - Church to Church Relations

1. The official communication between the overseas churches and the Presbyterian Church in Korea will be directly between the General Secretary of the General Assembly and the appropriate overseas church offices.
2. The Committee on Cooperation will be dissolved.

Article II - Personnel

3. Missionaries engaged in evangelistic work will be related to the General Assembly Board of Evangelism.
4. Missionaries engaged in Christian Education and Student work will be related to the General Assembly Board of Christian Education.
5. Missionaries engaged in work in theological seminaries, in higher educational institutions and medical institutions will be related administratively to those institutions.
6. The ecclesiastical relationship of missionaries shall be determined by the Constitution of the Presbyterian Church of Korea.
7. Personnel assignments
 - a. A call will be extended for the services of a particular missionary or missionary couple by presbytery, institution, or agency requesting the missionary's services.

- b. This call will be for a period of four years (or less as the project requires), and will be placed in the hands of the missionary before leaving for furlough.
 - c. The call will include
 - 1) description of the type of work indicating clear lines of responsibilities.
 - 2) request for work funds, if needed, for the missionary adequately to do the job.
 - 3) what support funds the requesting agency will provide.
 - d. This call will be put in writing and agreed upon by
 - 1) the missionary concerned.
 - 2) the agency of the national church or institution.
 - 3) the representative of the overseas church.
 - e. In the case a change in assignment is needed in midterm, the same process as listed above should be executed.
8. In case of evangelistic missionaries or educational missionaries working with the national church, the "call" will have the concurrence of the General Assembly Board of Evangelism or Education.
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- a. Requests for new personnel may be made by the requesting church agency, institutional, interdenominational, or ecumenical agency. These requests should be sent to the responsible office of the overseas sending agency.
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 - c. The church and independent institutions making new personnel requests are required to send copies of the requests to the General Secretary of the Korean Church and the field secretary of the overseas agency.
10. Evaluation of the missionary's service will be done by the agency of the church or institution that requested the missionary's service. This will be done before the term of the missionary's call expires.

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- II. All subsidies in the present C.O.C. budget will be placed on a declining scale (20% cut each year) for four years beginning with the fiscal year 1974 and terminating in December 1977.

12. Budget allocations during the interim four year period will be agreed upon by C.O.C. in a four year phase out plan.
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 - a. Any agency related to the General Assembly (request to be made through the office of the General Assembly's General Secretary).
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 - d. Ecumenical and inter-church agencies (copies of those requests to the General Secretary and the field secretary of the overseas agency).
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 - b. The committee will meet annually.
 - c. The committee will be required to secure financial audits and reports covering all financial grants.
 - d. This committee will make reports to the General Assembly and to the overseas agencies involved concerning the effectiveness of the work projects and with recommendations for the future.
 - e. Upon the recommendation of the committee the funding of a particular project could be terminated.
17. Should such an audit not be made of any project involving a grant, all support for it would cease at the end of the fiscal year.

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18. A leadership development committee will be organized for the purpose of making recommendations to the overseas bodies for scholarship grants.
19. This committee will be composed of six members of the General Assembly Committee on Christian Education and two from each mission engaged in overseas scholarship programs.
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 - b. All other land will be disposed of by the JP within five years according to certain principles:
 - 1) It will be sold at market price.
 - 2) First option to buy will be given to churches or church-related institutions.
 - 3) Sales will be reported to the General Assembly of the Presbyterian Church of Korea.
 - c. Proceeds of sale of Southern Presbyterian land (in 22-b) not already designated by previous COC and BWM action will be used as a contribution toward capitalizing a pension fund for retired Presbyterian ministers.

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 - a. To provide for missionary fellowship and inspiration.
 - b. To provide for missionary maintenance including calls and assignment of teachers of missionary children and office personnel.
 - c. To provide for the selection of representatives to various related organizations.

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- 25. Changes in the Mutual Agreement can be made at the request of any of the four cooperative churches; The change must be ratified by all four participating General Assemblies or their appointed agents.

Article VIII - Addenda

- 26. After ratification of this agreement by the four participating General Assemblies or their appointed agents, this agreement will go into effect on January 1, 1974.
- 27. The period of this agreement will be five years from the time it is put into effect.

Signed: Southern Presbyterian
Mission Study Group.

Australian Presbyterian Missionary Work Assignments 1972-1973

호주장로교 선교동역자 사업 지명 1972-1973

Rev. John Brown 변 조 은	Theological Seminary, Board Representative 신학대학, 선교부 대표 (until July 1972)
Mrs. Norma Brown 노 미 연	Girls Welfare Association (until July 1972) 운락여성 구제 사업
Rev. D.J. Neil 이 테 선	Furlough until August 1972 Mission Treasurer 1972년 8월말 까지 안식 선교부 회계
Mrs. Marjorie Neil 동 부 인	Girls Welfare Association 운락 여성 구제 사업
Miss D.C. Watson 원 성 희	Furlough 안식년
Mr. & Mrs. P.C. Lamb 램 장 노	Sheep Farm Manager 대전 기독교 연합농사회 면양 목장
Rev. B. M. Rowe & Mrs. Rowe 로 증 배 목사 부부	Industrial Mission, Ulsan; Crippled people education 산업선교, 울산: 불구자 기술교육
Dr. H.P. Mackenzie 매 헤 란	Furlough until Aug. '72, Il Sin Hospital Medical 1972년 8월까지 안식 and Administration 일신부인병원 의사 및 행정
Miss C. Mackenzie 매 헤 영	Il Sin Hospital Nursing; furlough from Dec. '72 일신부인병원 간호원 : 1972년 12월부터 안식
Dr. Barbara Martin 민 보 은	Il Sin Hospital Doctor 일신 부인병원 의사
Miss Joyce Anderson 안 낙 희	Il Sin Hospital Evangelism 일신 부인병원 전도
Miss Dorothy Knight 나 명 애	Il Sin Hospital Nurse 일신 부인병원 간호원

Southern Presbyterian Missionary Work Assignments, May 1, 1972

남 장로교 선교사 사업 지정

SEOUL

<u>Name</u>	<u>Presbytery or</u> <u>Institution</u>	<u>Description of Work</u>	<u>Furlough</u> <u>안식년</u>
이름	노회 혹은 기관	사업 종류	
Miss Barry 배 사 람	Seoul Presbyteries 서울 노회	University Student Work 대학생 전도 사업	
Dr. Brown 부 명 광	Board of World Missions Chun Nam Presbytery "G.A. Seminary 선교본부, 전남노회 총회 신학교	Field Secretary Seminary Educat. 현지 대서 신학 교육	
Mrs. Brown 동 부인	"	Educational Welfare Work 교육 봉사사업	
Miss Dunson 선 미령	I.P.M.O. 장로교선교회연합사무실	Secretary 비서	
Mr. Hoffman 함 부만	Kyunggi Presbytery 경기 노회	Industrial Evang. 산업 전도	Returning Aug, 1972 1972.8. 돌아옴
Mrs. Hoffman 동 부인	" "	Public Health 공중 보건	" "
Mr. Krauth 크라우드	S. J. C. 송전 대학	Professor of Chemistry, Language study 화학 교수 역학	
Mrs. Krauth 동 부인	"	Educational Work, Language Study 교육, 의학	
Mr. Ross 오 대원	Seoul Presbyteries 서울 노회	University Student Work 대학생 전도사업	Returning Aug 1972 1972.8. 돌아옴
Mrs. Ross 동 부인	" "	" "	"

Southern Presbyterian Missionary Work Assignments, May 1, 1972

남장로교 선교사 사업 지정

CHU JU
천 주

Name 이름	Presbytery or Institution 노회 혹은 기관	Description of Work 사업 종류	Furlough 안식년
Miss Balenger 바 렌 저	P.M.C. 예수 병원	Nurse 간호원	1 year after June 1, 1972 1972년 6월 주 1년.
Mr. Burns 번 스	P.M.C. 예수 병원	Maintenance Engineer 시설 관리	
Mrs. Burns 동 부인	P.M.C. 예수 병원	Volunteer Work 봉사 사업	
Mr. Folta 폴 요한	Kunsan, Chunbook Presby. 군산, 전북노회	Rural Evang. Work 농촌 전도	Returning Aug 1972 72년 8월 돌아
Mrs. Folta 동 부인	"	Teaching Children, Women's Work 자녀교육, 여전도사업	"
Mr. Grubbs 그 러브스	P.M.C. 예수 병원	Business Administrator 병원행정	
Mrs. Grubbs 동 부인	Hanil Seminary 한일 신학	Teacher, Hospital Evang. 교수, 병원전도	
Mr. Hopper 호 퍼	Chunbuk & Chunsu Presby. 전북, 전서노회	Rural Evang., Publication Work 농촌전도, 문서발행	
Mrs. Hopper 동 부인	"	"	
Dr. Shaw 쇼	P.M.C. 예수 병원	Language Study, Orthopedic Surgeon 어학, 정형외과 의사	
Mrs. Shaw 동 부인	"	Language Study (어학)	
Miss Josh 조쉬양	Mission 선교부	Teacher of Missionary Children 자녀교육	
Mrs. Keller 케 자애	Nursing School 간호 학교	Director 교장	
Mr. Patton 패 톤진	P.M.C. 예수 병원	Head of Clinical Laboratory 실험실 과장	
Mr. Rickabaugh 릭 거보	Kimjo Presbytery 김제 노회	University Student Work 대학생 전도	1 Yr after June 1, 1972 72년 6월 주 1년
Mrs. Rickabaugh 동 부인	P.M.C. 예수 병원	Advisor to Pharmacy 약방 고문	" "
Mr. Smith 심 득민	P.M.C. 예수 병원	Outreach Chaplain 병원목 방문	Returning Aug 1972 72년 8월 돌아
Dr. Seel 설 대위	P.M.C. 예수 병원	Hospital Director 병원장	
Mrs. Seel 동 부인	"	Medical Secretary 의료사업	
Miss Wayland 고 인애	Hanil Seminary 한일 신학	Christian Education 종교교육사업	

Southern Presbyterian Missionary Work Assignments, May 1, 1972

남 장로교 선교사 사업 지정

SEOUL

<u>Name</u> 이름	<u>Presbytery or</u> <u>Institution</u> 노회 혹은 기관	<u>Description of Work</u> 사업 종류	<u>Furlough</u> 안식년
Miss Barry 배사라	Seoul Presbyteries 서울 노회	University Student Work 대학생 전도 사업	
Dr. Brown 부명광	Board of World Missions Chun Nam Presbytery W.G.A. Seminary 선교본부, 전남노회 총회 신학교	Field Secretary Seminary Educat. 현지 대소 신학교 교육	
Mrs. Brown 동부인	"	Educational Welfare Work 교육 봉사사업	
Miss Dunson 선미령	I.P.M.O. 장로교선교직연합사무실	Secretary 비서	
Mr. Hoffman 함부만	Kyunggi Presbytery 경기 노회	Industrial Evang. 산업 전도	Returning Aug, 1972 1972.8. 돌아옴
Mrs. Hoffman 동부인	" "	Public Health 공중 보건	" "
Mr. Krauth 크라우드	S. J. C. 송전 대학	Professor of Chemistry, Language study 화학 교수 역학	
Mrs. Krauth 동부인	"	Educational Work, Language Study 교육, 의학	
Mr. Ross 오대원	Seoul Presbyteries 서울 노회	University Student Work 대학생 전도사업	Returning Aug 1972 1972.8. 돌아옴
Mrs. Ross 동부인	" "	" "	"

Southern Presbyterian Missionary Work Assignments, May 1, 1972

남장로교 선교사 사업 지정

Taejon

대전

Name 이름	Presbytery or Institution 노회 및 기관	Description of Work 사업 종류	Furlough 안식년
Mr. Bundrant 번드란트	K.C.A. 외국인 학교	Educational Work: Language Study 교육사업, 어학	
Mrs. Bundrant 동부인	"	"	
Dr. Goette 게터	Soong Jun University 송전 대학교	Educational Work 교육사업	
Mrs. Goette 동부인			
Mr. Lee 이디모데	Taejon Presbytery 대전 노회	Evang. & Educational Work 전도, 교육사업	
Mrs. Lee 동부인	"	Educational Work, Language Study 교육사업, 어학	
Mr. Marvin 마빈	Soongjun University K.C.A. 송전대학교 외국인 학교	Taejon Campus Develop- ment Officer Treasurer- K.C.A. 외국인학교 대전 "감빛" 개발사업, 회계	
Mrs. Marvin	K.C.A. 외국인 학교	Dormitory parent 기숙사 사감	
Mr. Moore 모요한	Soongjun University Ho Nam Seminary Taejon Presbytery 송전 대학교 호남신학교, 대전 노회	Educational Work Evangelistic Work 교육사업 전도 사업	
Mrs. Moore 동부인	" "	Library Work 도서관 사업	
Mr. Robinson 나빈선	Choong Nam Presby. 충남 노회	Evang. Work 전도 사업	
Mrs. Robinson 동부인	K.C.A. 외국인 학교	Educational Work 교육사업	
Mr. Sommerville 서의필	Soongjun University 송전 대학교	Prof. of History 역사 교수	1 Yr after June 1, 1972
Mrs. Sommerville 동부인	K.C.A. 외국인 학교	School Nurse 학교 간호원	72년 6월 1일 주 " 1년
Dr. Talmage 타요한	Mission Taejon Presbytery 남장로교 선교부 대전 노회	Juridical Person Chief, Juvenile Delinquency Work (Moving to Kwangju or Chunju) 재단법인 이사장, 범죄소년 선도 사업 (광주 혹은 전주 이사)	Returning Aug, '72 72년 8월 돌아옴
Mrs. Talmage 동부인	"	Volunteer Work 봉사 사업	"

Southern Presbyterian Missionary Work Assignments, May 1, 1972

남장로그 선교사 사업 지정

SOON CHUN

순 천

<u>Name</u> 이름	<u>Presbytery or</u> <u>Institution</u> 노회 및 기관	<u>Description of work</u> 사업 종류	<u>Furlough</u> 안식년
Mr. Durham 노 우암	Soonchun Presby. Wilson Leprosy Center 순천 노회 애양원	Evang. Work; M.L.C. Administrator 전도 사업 애양원 사무과장	Returning Aug., 1972 72년 8월 돌아옴
Mrs. Durham 동 부인	"	Volunteer Work 봉사 사업	"
Mr. Linton 인 톤	Soonchun, Presby. 순천 노회	Evang. Work 전도 사업	
Mrs. Linton 동 부인	"	T.B. Clinic & Rest Home 결핵진료원 및 휴양처	
Miss Pope 푼암	Mission 선교부	Teaching children of Missionaries 선교사 자녀 교육	
Dr. Topple 도 톱플	Wilson Leprosy Center 애양원	Director 원장	
Mrs. Topple 동 부인	"	Medical Work 의료 사업	

Southern Presbyterian Missionary Work Assignments, May 1, 1972
남장로교 선교사 지명 사항

KWANGJU
 광주

<u>Name</u> 이름	<u>Presbytery or Institution</u> 노회 및 기관	<u>Description of Work</u> 사업 종류	<u>Furlough</u> 안식년
Mr. Boyer 노 계 선	Cheju Presbytery 제주 노회	Rural Evang. Work 농촌전도 사업	6 months after Aug. '72 72년 8월 17일 개시
Mrs. Boyer 동 부 인	"	Public Health, teaching Children 공중보건, 자녀 교육	"
Miss Burton 버 톤	Chun Nam Presby. 전남 노회	Christ Education, Teaching at Presby. Seminary in Seoul 기독교 교육, 장로회신학대 강사	
Miss Campbell 캠벨 양	Mission 선교부	Teacher Missionary Children 선교사 자녀 교육	
Dr. Codington 고 허 벤	K.C.H. 광주기독교병원	Chief, TB Dept. 결핵 과장	
Mrs. Codington 동 부 인	"	Women's Evang. 여성도사업	
Dr. Dietrick 이 천 권	K.C.H. 광주기독교병원	Director 원장	
Mrs. Dietrick 동 부 인	"		
Mr. Hailley 하 철	Chun Nam Presby. Ho Nam Seminary 전남 노회, 호남신학	Institutional Evang. Seminary teaching 기관전도, 신학교수	
Mrs. Lantley 동 부 인	" "	Publicity, teaching children 문화사업, 자녀 교육	
Mr. Kinder 킨 더	K.C.H. 광주기독교병원	Executive Asst. 행정관	
Mrs. Kinder 동 부 인	"	English Secretary 영어 서기	
Mr. Linton 린 톤	Mokpo Presby. 목포 노회	Rural Evang. Work 농촌전도사업	
Mrs. Linton 동 부 인	" "	Women's Evang. Work, Teaching children 여성도사업, 자녀 교육	
Dr. Nieuwsma 니우즈마	K.C.H. 광주기독교병원	Chief of Dental Service 치과 의사	Returning Aug. '72 72년 8월 돌아옴
Mrs. Nieuwsma 동 부 인	"	Women's Evang. Work; teaching children 여성도사업, 자녀 교육	"
Dr. Woolbrink 울브링크	K.C.H. 광주기독교병원	Language Study Orthopedic Surgeon 어학, 정형외과	
Mrs. Woolbrink	"	Language Study 어학	

United Presbyterian Missionary Work Assignments, June 1972-June 1973

연합장로교 선교사 사업임지, 1972년 6월-1973년 6월

SEOUL
서울

Name 이름	Presbytery or Institution 노회, 기관	Description of Work 사업, 역	Duration 기간
Dr. A. Clark 곽안전	Seoul, East 서울 동	Evangelist, teaches at Lay Training Institute, works in Christian Literature 전도, 평신도훈련원, 기독교서회	
Mrs. A. Clark 동부인	Seoul 서울	Social work 사회사업	
Dr. J. O. DeCamp 감익도	CBS Radio Network 기독교 방송국	Advisor 고문	
Mrs. J. O. DeCamp 동부인		Nurse, part-time 간호원	
Dr. S. H. Moffett 마삼탁	Theological Seminary 신학대학	Assoc. President and teacher 협동학장, 교수	
Mrs. S. H. Moffett 동부인	Theological Seminary 신학대학, 선생	Teacher	
x Rev. G. S. Nash 나재열	Tongduchon Servicemen's Center Director 동두천 센타 원장		7/72-7/73
x Mrs. G. S. Nash 동부인	Tongduchon Servicemen's Center		7/72-7/73
Rev. W. R. Rice 나익선		Student work, CLS 학생운동, 기독교서회	
Mrs. W. R. Rice 동부인		Social work, GWA 사회사업	
Miss Marion Shaw 서마련	United Presbyterian Mission Office 연합장로교 선교회-비서	Secretary	
Rev. K. W. Spencer 서길모	Presbyterian Mission, KAVCO 장로교선교회, 시청각 교육국		
Mrs. K. W. Spencer 동부인	Seoul 서울	women's work 여전도회	

SEOUL

<u>Name</u>	<u>Presbytery or Institution</u>	<u>Description of Work</u>	<u>Furlough</u>
Dr. H.G. Underwood 원일한	Yonsei University 연세대학교	Librarian, Teacher 도서관장, 교수	
Mrs. H.G. Underwood 동부인	Yonsei University Seoul Foreign School 연세대학 선생 및 서울 외국인 학교	Teacher	
xx Dr. H.H. Underwood 원터우드	Yonsei University 연세대학	Teacher 선생	
xx Mrs. H.H. Underwood 동부인	Yonsei University		
Mr. R.F. Underwood 원득한	Seoul Foreign School 서울 외국인 학교	Superintendent 교장	
Mrs. R.F. Underwood 동부인	Seoul Foreign School	Teacher 선생	
x Miss B. Urquhart 얼카트	Soong Jun University 송천대학교	Teacher 선생	1/73-6/73
Dr. P. vanLierop 반지득	Yonsei University Kyungki Presbytery 연세대학 학생회관장 - 경기노회 전도	Director Student Center Evangelist	
Mrs. P. vanLierop 동부인		Social work, Girls' welfare 사회사업 - 소녀 복지	
Dr. S.R. Wilson 우열성	Commission Representative 주한 대표		
Mrs. S. R. Wilson 동부인	Kyunghee University 경희대학교	Teacher 선생	
		TAEJON 대전	
Mr. P. Kingsbury 김승배	Union Chr. Soc. Ctr. 연합기독교사회	Agriculturist 농업	
Mrs. P. Kingsbury 동부인	Christian Academy 대전 외국인 학교	Teacher 선생	

KOJE ISLAND

거제도

<u>Name</u>	<u>Prosbytery or Institution</u>	<u>Description of Work</u>	<u>Furlough</u>
Dr. J.R. Sibloy 손요한	Medical Project 의료사업	Director 원장	6/72-10/72
Mrs. J.R. Sibloy 동부인	Medical Project "	Social Work 사회사업	6/72-10/72

KWANGJU

광주

Rev. J.T. Underwood 원요한	Honam Theological Seminary 도남신학교	Teacher 선생
Mrs. J.T. Underwood 동부인	Honam Theological Seminary 도남신학교	Teacher 선생

TAEGU

대구

xx Miss E. Callahan 칼라한	Loprosarium 나완수용소	Occupational Therapist 문리치료사
Dr. W. A. Grubb 구익령	Kyung Pook Presbytery Yungnam Seminary Keimyung College 경북노회전도 영남신학교-선생 계명대학-선생	Evangolist Teacher Teacher
Mrs. W. A. Grubb 동부인	Loprosarium 나완수용소	Occupational Therapist; women's work, 문리치료사-부녀사업 youth work.
Miss A. Marie Melroso 왕마련	Kyung Pook Presbytery 경북노회	Christian Education 기독교교육
xx Mrs. C. Lewis 루이스	Keimyung College 계명대학	Teacher 선생
Dr. H. Moffett 마포꼭열	Taegu Presbyterian Hosp. 대구동산기독병원	Superintendent 원장
Mrs. H. Moffett 동부인	Taegu Presbyterian Hosp.	Secretarial 비서
Miss T. Joanne Poo 조앤 포오	Taegu Presbyterian Hosp.	Physical Therapist 문리 치료사

x Those going on furlough and officially invited back to Korea by COC
Presbyterian Church of Korea, January 1972.
표시 (x) 는 1972년 1월 대한 예수교 장로회 협동위원회에 의하여 안식년으로 부터
공식으로 돌아오도록 초청 받은 사람.

xx Volunteer missionary for specific assignment at some Christian institution.
표시 (xx) 는 기독교기관에 자발적으로 봉사하는 사람.

INTRODUCTION - A

BASIC GUIDELINES FOR DETERMINING PARTICIPATION
OF THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A. IN

AFRICA
EUROPE
MIDDLE EAST
SOUTH ASIA
EAST ASIA
LATIN AMERICA

INTRODUCTION

The United Presbyterian Church in the U.S.A. (UPCUSA) has stated his understanding of the Gospel in the Book of Confessions. The judicatories and agencies have been developing mission programs in light of this understanding and in response to the needs of the contemporary world.

The Commission on Ecumenical Mission and Relations (COEMAR) has stated its approach to mission in an interlock of Priority Objectives and Regional Guidelines. These Regional Guidelines represent our present judgment on how our Church should relate to the various regions of the world. The name guidelines implies regular revision while providing a basis for present decisions.

These guidelines are the result of study, discussion, and dialogue with churches, ecumenical bodies, institutions, and mission groups around the world. Such conversations continue and provide a framework for revising the guidelines.

Priority Objectives and Regional Guidelines provide continuity in relationships. In a time of participation in mission by many groups, and in a time of changing structures, some stated guidelines free churches from the uncertainty of individual interpretations and staff decisions.

Although these guidelines are stated by regions, there are some threads which run through all of them.

I. Major Elements

- 1) A commitment to work with the poor and oppressed.
- 2) Contacts and relations with organizations other than churches with whom we share common goals.
- 3) A shift in involvement -- away from large concentration of personnel and funds toward smaller involvement in more places.
- 4) A commitment to help undergird the goals and strategies of the churches with which we do establish relations.
- 5) A shift of emphasis within functions -- toward community health and training basic health workers, toward extensive theological education which serves the laity, toward higher education directed toward national development, toward non-formal education, etc.

INTRODUCTION - B

- 6) A shift away from direct responsibility for institutions toward control and responsibility in the local scene.
- 7) A concern about the divisions within the Christian community and within society.

II. Meaning for The United Presbyterian Church in the U.S.A.

- 1) Shaping our life as a church in light of new insights into the meaning of the Gospel.
- 2) Fulfilling our mission to our own nation with the participation of Christian colleagues from other cultures sharing the struggle.
- 3) Communicating to our society the issues in business activities, foreign affairs, and other activities where decisions being made in the U.S.A. have a direct effect on events in other regions of the world.

Conclusion

These guidelines reflect our efforts to respond to the claims of the Gospel in a world of change and conflict.

These guidelines have not been printed. We hope their format helps them to be understood, but also that they are open to revision as new insights appear.

EAST ASIA

I. Context

There is probably more diversity and complexity within East Asia than any region to which the United Presbyterian Church is related. It is an area having a population of approximately one billion persons living in twelve different political divisions. It stretches five thousand miles from the Japanese island of Hokkaido (only a few miles from the Soviet Union) in the north to the New Hebrides near the Tropic of Capricorn in the south. This geographic distance is paralleled by the cultural, economic and political differences found between Japan - "the first country of the twenty-first century", Korea - a people pushing hard for economic development and hoping for re-unification, the People's Republic of China - a nation seeking to find the reality of continuing revolution to achieve the goal of equality, Hong Kong - a colonial remnant that is an island of stability for its people in a sea of change, the Philippines - a nation seeking to affirm national selfhood to overcome its colonial past, Viet Nam - a people longing for peace after thirty years of war, and the islands of Oceania - peoples leaving primitive societies and seeking ways to be self-reliant on their own terms in the face of modern western encroachment. There are great differences within countries such as those between rural Kojima Island and metropolitan Seoul with its population of five and a half million. There are regional cultural differences between the Confucian northeast and the Malayan south east Asia as well as the Polynesian south Pacific. Indeed, it can be said that there is no such thing as an Asian or an east Asian reality but rather a succession of national particularities in which Christian mission strategy must be carried out.

However, it should be noted that there are certain broad regional concerns which can be identified. Among them are the impact of urbanization and the development of technological society, which is seen everywhere. Related conversely to these trends is the urgent need for rural development and renewal. The quest for economic justice for the worker, and the desire for liberation by cultural and racial minorities, and the hope for self-development by all is strong throughout the region. Tremendous struggles are taking place in relation to the Maoist challenge to find the most adequate political forms to enable the people to determine their own life. Among all the people of the region, there is a deep desire for international peace. Similarly, there are common problems and challenges facing the functional ministries of the Church whether it be the need for new models of educational program, the development of systems of health care, or the expanding of the role of the mass media in East Asia.

Historically, United Presbyterian involvement in the area began with the sending of two missionary couples to China in 1837. Throughout the ensuing one and a half centuries, our Church has sought to carry out the task of mission in an ecumenical context and has sought to establish indigenous Churches of Christ rather than export American Presbyterianism. Today, nowhere in East Asia is the United Presbyterian Church involved in mission on a unilateral or bilateral basis. Everywhere we respond to the requests of self-governing Christian groups to join other churches in partnership in mission programs and projects. In almost all these countries, the United Churches of Christ or Presbyterian Churches to which we have been

related are the major Protestant body in the country but typically they would represent less than one percent of the population. Increasingly we have seen our relationships in mission as not limited to such historical relationships but also including other churches and councils of churches or other Christian groups seeking to carry out pioneering expressions of Christian witness in the world. Our Church has also sought to strengthen regional bodies such as the East Asia Christian Conference which draws together the churches of the area in common mission concerns. At the same time, we have affirmed the importance of mutuality in mission and the needs of our own Church and nation to be the recipients of missionary assistance from the Churches in East Asia.

In 1972 the United Presbyterian Church through the Commission on Ecumenical Mission and Relations is supporting 117 missionaries in East Asia and contributing \$447,988 to mission programs in the area. This compares with 210 missionaries and grants of \$413,820 in 1962. During this time, the churches of the various countries, with the exception of the People's Republic of China, have grown in numbers and the quality of its ministry and in financial strength. In the latter country, as elsewhere, we are now being given the opportunity to discover new ways of witness to the reality of Jesus Christ as the Lord and Savior.

II.

Guidelines

A. Development of more adequate structures and relationships for UPC with churches of East Asia which make possible two-way mission:

1. Development of broader, multilateral partnership relationships in mission which involve other nations (such as the proposed Philippines and Hong Kong Joint Action Groups).
2. Structures and programs which implement the ministry by Asian Churches to the people of the United States such as the projected Japan-North American Commission on Co-operative Mission.
3. Support of regional ecumenical organizations such as the East Asia Christian Conference (II and IV).

B. Respond to requests from churches in the area for changing involvement by UPC in mission in East Asia:

The crucial character of developments within the nations of East Asia and the role of the Christian communities of these countries calls for continued, but changing, involvement of COEMAR in co-operative mission, service and relations throughout the region. For example: the Commission will completely phase out grants to the central administration of sister churches in East Asia; endowment of selected institutions to build up their self-reliance and free Commission budget of annual operating grants. This makes possible responses to new priorities of sister churches which will be evaluated in light of Commission priorities and continuing commitments. The following guidelines will be helpful in determining responses:

1. The importance of JAPAN as a major world power challenges the Christian churches to work in that country for quality of life.

for all people (including minority groups), for a definition of national role within a context of the international community, and for authentic culture and value structures within a completely modern technological society. COEMAR's involvements increasingly will be in the areas of mutually faced areas of mission concern, on the basis of shared financing and mutuality of ministry.

2. The new role of and relations with the People's Republic of CHINA confront the Christian churches with great challenges of understanding and reflection for which COEMAR should be prepared to respond.
3. The Presbyterian Church in TAIWAN will need a sense of continued support from overseas sister churches during this time of change.
4. The continuing conflict in VIETNAM requires continued work to end the war and increased participation in ecumenical programs and ministries in Indo-China aimed at rehabilitation and self-development.
5. The dynamism of KOREA and the vigor of the Korean Church indicates priority for COEMAR involvement in evangelism, specialized short-term ministries such as in urban mission, and support for development projects.
6. The health of the church and its related institutions in the PHILIPPINES points in the direction of a reduction of COEMAR personnel and a change from block-grant financing to making grants on a project basis, with a special emphasis on self-development.
7. Selected short-term ministry in OCEANIA to make more real the world-wide nature of the Church for our church and the churches of the area.

III. Priority Objectives in the Light of Guidelines

Priority Objective I: EFFECTIVE COMMUNICATION OF THE CHRISTIAN MESSAGE TO ALL PEOPLE AND THE GATHERING INTO COMMUNITIES OF THOSE WHO CONFESS JESUS CHRIST AS SAVIOUR AND LORD, THROUGH:

1. Affirming that the basic evangelistic task is carried out by national churches and churchmen, the Commission will assist, in response to the invitation of the churches of East Asia, in programs aimed at strengthening the Church in mission with particular emphasis on evangelism (I) and stewardship (II).
2. The Commission will share (through capital funds and personnel and through ongoing budget) in the strengthening of effective programs of witness through the mass media in each of the countries of East Asia and in the operation of South East Asia Voice (I). The Commission desires to encourage authentic expression of Christian faith through the fine arts and expression of Christian concern for cultural development (I).

3. The Commission will place stress upon the development of new patterns of Church life and ministry appropriate for the mission in an urban technological society such as Japan (I and II). Provision will be made for overseas churches to share their experiences in this area with the United Presbyterian Church (II). Support will be given to means of stimulating theological reflection on urban industrial mission in East Asia.

Priority Objective II: COMMUNITIES OF CHRISTIANS STRENGTHENED IN THEIR CORPORATE LIFE AND EQUIPPED FOR GREATEST POSSIBLE FULFILLMENT OF THEIR LIFE AND SERVICE THROUGH:

4. The Commission will contribute to the strengthening of theological education in East Asia through support of the Foundation for Theological Education in Southeast Asia, the Theological Education Fund and co-ordinated area programs of graduate theological study as well as other creative programs on non-institutional theological education. This will be done through contribution of a limited number of regular and specialist personnel and budget. Special encouragement will be given to inter-relating practical and theoretical training for the ministry and to strengthening the role of seminaries within the total task of "equipping the saints" (II). The Commission seeks to help groups and persons who are engaged in creative and indigenous theological thinking (IV).
5. The Commission will participate in leadership development programs of related churches and encourage the development of resources within the region for special training.
6. The Commission will participate in the support of relevant programs of ministry with youth in witness and service in East Asia and in programs of exchange for youth within the region and between the U. S. A. and East Asia (II).
7. The Commission will share through personnel and budget in strengthening the programs of lay training and witness and leadership training. Stress will be placed upon programs in major centers in East Asia aimed at the involvement of expatriate personnel in the life and mission of the national churches, particularly those relating personal vocation to national development (II).
8. The Commission will give increased attention to the development of programs of involvement and study which deepen the participation and understanding of the members of the judicatories of the United Presbyterian Church in related churches of East Asia, such as the Synod of Pennsylvania and the Presbyterian Church of Korea (II).

Priority Objective III: COMMUNITIES OF CHRISTIANS PARTICIPATING IN GOD'S REDEEMPTIVE ACTION IN THE WORLD, COOPERATING WITH ALL SEGMENTS OF SOCIETY THROUGH:

9. Priority emphasis will be placed upon liberation of racial and ethnic minorities such as Koreans and "outcasts" in Japan, ethnic minority groups in the Philippines and Taiwan (III).

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10. Stress will be given to participation in programs for the self-development of people (based upon the principle of self-determination) such as those in Taiwan, in the Philippines and in Korea through sharing resources of experience, personnel (through short-term and volunteer personnel and leadership development), budget and capital funds (III).
11. The Commission will place major emphasis on the development of community health programs in East Asia, particularly in Korea, Hong Kong and the Philippines (III). Related hospitals are to be encouraged to give leadership to the development of such health programs. COEMAR shall complete its proportionate assistance through capital grants to complete the upgrading of the medical facilities at Silliman University, Tacloban and Cebu in the Philippines, and Mackay and Changhua Hospitals in Taiwan. Help will be given for the strengthening of nursing education at Mackay and Taegu Presbyterian Medical centers, leadership development (II), volunteer personnel and the sharing of recent medical literature.

Priority Objective IV: COMMUNITIES OF CHRISTIANS WHOSE VARIED TRADITIONS EXPRESS THEIR UNITY IN CHRIST AND CONTRIBUTE TOWARD A WORLD COMMUNITY ACCEPTING THE DIVERSITY OF PEOPLES THROUGH:

12. Careful attention shall be given to opportunities for strengthening the Christian presence in the academic communities in the countries of East Asia and in the region as a whole including support of regional and national programs and emphasis of the World Student Christian Federation and related groups, work with university teachers, the ministry to international students and the Ecumenical Assistance Program (IV). American students will be given study and service opportunities in East Asia. The ministry with Asian academic personnel in the U.S.A. through national "caucus" groups will be encouraged (III).
13. The Commission will provide endowments for special educational thrusts at such institutions as Japan International Christian University, Tokyo, Women's Christian College, thereby releasing Commission resources for limited term grants to encourage educational pioneering and service aimed at the self-development of people. Experiments in non-institutional programs of education shall be encouraged in such areas as the Philippines. Strategic programs of education and Christian witness in church-related schools will be supported. The Commission will work closely with the United Board for Christian Higher Education in Asia as it reshapes its involvement in East Asia.
14. The Commission shall continue to support the program of the East-Asia Christian Conference, particularly as it encourages the exchange of missionary personnel among the churches of Asia (II). It is concerned with the growth in health and effectiveness of National Christian Councils or council of churches (IV). Where possible it will participate in local joint action for mission and service projects such as in the "danchi" in Japan and in medical

service in the Philippines. Where they contribute to the mission and unity of the Church, special relationships with such churches as the Korea Christian Church in Japan (III), the Shin Nippon Kirisuto Kyokai, the Presbyterian Church Republic of Korea and significant Christian lay organizations such as the Japan Christian Medical are to be sought. The Commission will seek to establish creative relations for the people of our churches with the people of Christian churches in East Asia. Particular attention is to be given to relations with newly emerging groups of Christians. who are not reached through regular institutional channels or relationships.

15. Assistance shall be given to the efforts of the churches of East Asia in their fruitful encounter with men of other faiths (IV). Continued encouragement shall be given through budget grants and personnel to the study of culture and religion at the Christian Study Centers in Hong Kong and Kyoto (IV).
16. Dialogue and cooperation with the Roman Catholic Church in relation to issues of mission, unity and service including the self-development of people in each of the major countries of East Asia shall be encouraged (III and IV).
17. The Commission will seek to participate with other churches in programs of prophetic Christian social witness having to do with international peace, justice and security in East Asia particularly, the concern for peace in Indo-China, the role and relationships of peoples of China and their governments (III and IV).

CHRISTIANS IN NORTH KOREA

(Seoul, Korea. Sept. 1, 1972). The first interview in more than twenty years with a professing Christian in North Korea confirms the long-suspected fact that the organized church in that closed land has disappeared.

Reporters from South Korea accompanying RedCross delegates to the communist capital of Pyongyang for a dramatically unprecedented exchange of visits between north and south interviewed Kang Hyang-Uk, a former pastor and high-ranking communist official, currently chairman of the North Korean "National Unification Democratic Front". He is probably the last Christian minister left alive in North Korea, a circumstance which he undoubtedly owes to the fact that he is, reputedly, an uncle of Premier Kim Il-Sung. Kim is to North Korea what Mao Tze-Tung is to China.

Asked about Christians and the church in the north, Kang promptly ~~azzazaxthx~~ attacked the U.S. "We cannot tell how many Christians there are," he said, "because all the churches were destroyed by the U.S. bombers during the war, and many Christians have abandoned their belief."

Pressed about his own faith, he became confused and evasive. "Well...", he said, "my belief has never changed. It is the same as in the past"

"Do you believe in the existence of God?"

"I'm a pastor," he replied. "How can I doubt it?"

Reporters ~~asked~~ asked if he intended to build new churches since all the old ones were destroyed. "I don't know.." Kang said. "I think we could build a new one if the Christians wanted to do so. The republic's constitution guarantees freedom of religion."

"Do Christians have meetings here?"

"I don't think so, but I don't know if they do in the provinces."

"How about the supply of Bibles?"

"Not many people want them, because all the churches have perished," he said.

Now seventy years old, Kang was a respected Presbyterian minister in the north and had been assistant pastor of the then largest church in Korea, the Central Presbyterian Church of Pyongyang. After the communist takeover he was caught in the crossfire between his conscience and his powerful communist relatives. He was terrorized both by rightist and leftist pressure groups. In early 1946 rightists broke into his house to attack him as a relative of the Premier. His son and daughter were killed. It may have been this incident that decided him to move to the left and try to help the church by collaboration rather than resistance to communist power. He organized a short-lived Christian League to foster Christian cooperation with the Kim Il-Sung government, but the League's subsequent

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history gives little comfort to those who advocate Christian adaptation to communist control as the ^{best} ~~only~~ pattern of church survival under communism. The League was never able to be more than a puppet front-organization for communist manipulation of Christians as they proceeded to squeeze the church out of all organized existence.

The current Red Cross talks between North and South Korea have stirred intense excitement in the south where some two million or more refugees from the north, including thousands of Christians, have waited in vain for more than twenty two decades to hear whether wives, children and relatives left behind in the north are alive or dead. Before the division as many as two-thirds of Korea's Christians were northerners, and some of South Korea's largest congregations are refugee churches.

One of the most famous of these refugees, Dr. Han Kyung-Chik, pastor of Seoul's 9,000 member Yung-Nak Presbyterian church, has said that had the Korean War been pressed to a successful liberation of the north, he believes that ^{15,000,000 people} eighty per cent of the north would have turned to Christ.

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